

THE Spiritual Magazine.

Vol. IV.]

FEBRUARY, 1863.

[No. 2.

SPIRITUALISM IN BIOGRAPHY:— GEORGE MÜLLER.

It is common with a certain class of thinkers on religious subjects to regard prayer as a kind of spiritual dumb-bell exercise, very good to open and strengthen the spiritual faculties, as dumb-bells open and strengthen the chest, but having no value in itself, no real dynamic force, and leading to no effect. This view arises mainly from conceiving of prayer according to the Pagan notion of it, as offered to placate the gods and change their purposes, instead of, as Christ taught, to bring our disorderly wills into harmony with the order of the Divine will—prayer being itself a part of the Divine order; and from conceiving of (physical) nature and its laws as if they were the whole system of God, instead of, in its true relation, as only a subordinate member of it, one of the two realms of being—*things* and *powers*—the former existing solely for the purposes of the latter, the mere base or platform of their manifestations, and the school of their moral training; the superior realm not violating the laws of the inferior, but standing above, and acting by and through them, as when man acts upon nature—not in contravention of its laws, but in the line of cause and effect to accomplish his purposes, nature itself being constituted and submitted to his activity to that end. This view enables us to meet the sceptical inquiry—“How can prayer be answered without a breach in the Divine harmony, or impugning the Divine perfections?” If, as the Scriptures assert, and facts abundantly demonstrate, there is an independent realm of free intelligences above and potent over natural forces, between which and us there exists a most intimate and vital union, and which is drawn to us by the force of living and loving sympathies, its obedient members being *all* “ministering spirits,” sent forth as the willing ministers and agents of the Sovereign Ruler, influencing the hearts of men, and carrying out the ends of the Divine Government, operating through

the chain of cause and effect in nature; then, there is no difficulty in conceiving *how* prayer may be answered through their instrumentality. Nor is there anything in this view contrary to our highest reason. It is strictly in harmony with that system of medial agencies by which, and not by the direct supernatural exercise of Divine power, the system of nature is carried on.

It is not pretended that all prayers are answered according to our expectations. Ill would it be for us if it were so: nor yet, that prayer is a lazy substitute for self-exertion; but prayer is sufficiently and manifestly answered to show that man is not the mere subject of chemical and mechanical forces, that he is not shut up in nature, its product and its slave; that God has not deserted humanity; that now, as in all time, there is living evidence of a watchful and loving Providence, that while there is a constancy in nature, it is yet under an administration that is supernatural.

I appeal to fact—to the many well-known instances of answer to earnest trusting prayer, even in temporal things; and not merely to doubtful or isolated cases, but to men whose lives have been one continuous record of the efficacy of prayer, insomuch that they have learned to lean upon it as a staff under every emergency, and as their life-long habit. Huntingdon, and Stilling, are instances in point,* and I now proceed to cite a living and most striking instance in which the same great truth is manifested.

“George Müller was born in Prussia, in 1705, and though educated to be a pastor in the Lutheran Church, he led a wild profligate life till his twenty-first year, when he was induced by a fellow-student to attend a Bible and prayer meeting at the house of a Christian friend. Soon after he received an invitation to assist an aged and infirm clergyman by preaching for him. Feeling a strong desire to engage in missionary work, he came to London as a missionary student in 1829. Here over-study brought on him serious illness, accompanied with deep spiritual experience; every sin of which he had been guilty seemed brought to his remembrance, but he at the same time realized a sense of the Divine forgiveness. His friends, on his partial recovery, advised him to go into the country. In doubt whether it would be right to suspend his missionary studies, he prayed that the Divine will in this matter might be made known to him, by the answer of his medical attendant. The answer he received determined him on going for a while to Teignmouth. On returning from thence to London, he set on foot among his fellow-students early-morning prayer meetings. As the Missionary Society delayed sending him forth as a missionary, it occurred to

See Spiritual Magazine, Vol. I., No. 2, and Vol. III., No. 7.

him that he was wrong and acting unscripturally in waiting for an appointment to missionary work from his fellow-men. Considering himself called by God to labour in that field, he began at once among the Jews in London by distributing tracts, preaching, conversation, reading the Scriptures regularly to about fifty Jewish boys, and by teaching in a Sunday school.

Being strengthened in his conviction that as a servant of Christ he ought to be led by the Spirit, and not by men, as to time and place in his missionary labours; he, in 1830, dissolved his connection with the Missionary Society, and resolved to preach wherever the Lord might open a door for him, and to trust in Him for the supply of his temporal wants.

After preaching three weeks at Exmouth and its neighbourhood, he went to Teignmouth with the intention of staying there ten days to preach among the brethren with whom he had become acquainted during the previous summer. One of these on his arrival said, "I wish you would become our minister, as the present one is going to leave us." Müller's reply was, "I do not intend to be stationary in any place, but to go through the country, preaching the word as the Lord may direct me."

He was induced at the entreaties of many of the brethren, and by the success of his labours to prolong his stay, and at the end of twelve weeks he accepted the unanimous invitation of the little church to become their pastor. He, however, did not confine his labours to Teignmouth, but preached regularly also at the surrounding villages. His "mode of preparation for the public ministry of the word," is so different from the formal and elaborate practice which it is understood generally prevails, that I transcribe the greater part of his own account of it. He says:—

I do not presume to know myself what is best for the hearers, and I therefore ask the Lord in the first place, that he would graciously be pleased to teach me on what subject I shall speak, or what portion of his word I shall expound. Now sometimes it happens, that previous to my asking him, a subject or passage has been in my mind, on which it has appeared well for me to speak. In that case I ask the Lord, whether I should speak on this subject or passage. If, after prayer I feel persuaded that I should, I fix upon it, yet so, that I would desire to leave myself open to the Lord to change it if he please. Frequently, however, it is the case that I have no text or subject in my mind, before I give myself to prayer for the sake of ascertaining the Lord's will concerning it. In this case I wait some time on my knees for an answer, trying to listen to the voice of the Spirit to direct me. If in this case a passage or subject, whilst I am on my knees, or after I have finished praying for a text, is brought to my mind, I again ask the Lord, and that sometimes repeatedly, especially if humanly speaking, the subject or text should be a peculiar one, whether it be His will that I should speak on such a subject or passage. If after prayer my mind is peaceful about it, I take this to be the text, but still desire to leave myself open to the Lord for direction, should He please to alter it, or should I have been mistaken. Frequently also, in the third place it is the case, that I not only have no text or subject on my mind previous to my praying for guidance in this matter, nor do I get one after once, or twice, or more times praying about it. In this case I used formerly sometimes

to be much perplexed, but for more than fifteen years it has pleased the Lord, in general at least, to keep me in peace about it. What I do in this case is, to go on with my regular reading of the Scriptures, where I left off the last time, praying (whilst I read) for a text, now and then also laying aside my Bible for prayer, till I get one. Thus it has happened, that I have read five, ten, yea, twenty chapters, before it has pleased the Lord to give me a text; yea, at times I have even had to go to the meeting-house without one, and obtained it perhaps only a few minutes before I was going to speak; but I have never lacked the Lord's assistance at the time of preaching, provided I had earnestly sought it in private. The preacher cannot know the particular state of the various individuals who compose the congregation, nor what they require, but the Lord knows it; and if the preacher renounces his own wisdom, he will be assisted by the Lord; but if he will choose in his own wisdom, then let him not be surprised if he should see little benefit result from his labours.

A little further on in his narrative he expresses the mature conviction, which, he says "the Lord was pleased to give me at this point," namely, that at the weekly meeting of Christians for worship, "those, whether one or several, who are truly gifted by the Holy Spirit for service, be it for exhortation, or teaching, rule, &c., are responsible to the Lord for the exercise of the gifts."

After a few months pastoral work, he informed the church that he should for the future give up having any regular salary, stating his conscientious objections to it, and especially to the system of pew-rents from which it was chiefly derived. "At the same time," he says:—

It appeared to me right, that henceforth I should ask no man, not even my beloved brethren and sisters, to help me, as I had done a few times according to their own request, as my expenses, on account of travelling much in the Lord's service, were too great to be met by my usual income. For unconsciously I thus again been led, in some measure, to trust in an arm of flesh, going to the Lord instead of going to the Lord at once.

About the same time he and his wife carried out literally the Scriptural injunction.—"Sell that ye have and give alms." He says:—

It is now nineteen years, since we set out in this way, and we do not in the least regret the step we then took. Our God also has, in his tender mercy, given us grace to abide in the same mind concerning the above points, both as it respects principle and practice; and this has been the means of letting us see the love and care of our God over His children, even in the most minute things, the way in which we never experimentally knew them before; and it has, in particular, made the Lord known to us more fully than we knew Him before, as *a prayer hearing God*. As I have written down how the Lord has been dealing with us since, I shall be able to relate some facts concerning this, as far as they may tend to edification.

From the Journal which he now commenced, we take the following extracts:—

Nov. 18th, 1830.—Our money was reduced to about eight shillings. When I was praying with my wife in the morning, the Lord brought to my mind the state of our purse, and I was led to ask Him for some money. About four

after, we were with a sister* at Bishopsteignton, and she said to me, "Do you want any money?" "I told the brethren," said I, "dear sister, when I gave up my salary, that I would for the future tell the Lord only about my wants." She replied, "But he has told me to give you some money. About a fortnight ago I asked Him, what I should do for Him, and He told me to give you some money; and last Saturday it came again powerfully to my mind, and has not left me since, and I felt it so forcibly last night, that I could not help speaking of it to Brother P." My heart rejoiced, seeing the Lord's faithfulness, but I thought it better not to tell her about our circumstances, lest she should be influenced to give accordingly; and I also was assured that, if it were of the Lord, she could not but give. I turned, therefore, the conversation to other subjects, but when I left she gave me two guineas. We were full of joy on account of the goodness of the Lord. . . . The next Wednesday I went to Exmouth, our money having then again being reduced to about 9s. I asked the Lord on Thursday, when at Exmouth, to be pleased to give me some money. On Friday morning, about eight o'clock, whilst in prayer, I was particularly led to ask again for money; and before I got up from my knees I had the fullest assurance, that we should have the answer that very day. About nine o'clock I left the brother with whom I was staying, and he gave me half a sovereign, saying, "Take this for your expenses connected with your coming to us." My expenses I never expected to have had paid, but I saw the Lord's fatherly hand in sending me this money within one hour after my asking him for some. But even then I was so fully assured that the Lord would send me more that very day, or had done so already, that when I came home about twelve o'clock, I asked my wife whether she had received any letters. She told me she had received one the day before from a brother in Exeter, with three sovereigns. Thus even my prayer on the preceding day had been answered. The next day one of the brethren came and brought me £4., which was due to me of my former salary, but which I could never have expected, as I did not even know that this sum was due to me. Thus I received, within thirty hours, in answer to prayer, £7 10s.

June 12.—Lord's Day. On Thursday last I went with Brother Craik to Torquay, to preach there. I had only about 3s. with me, and left my wife with about 6s. at home. The Lord provided beds for us through the hospitality of a brother. I asked the Lord repeatedly for money; but when I came home my wife had only about 3s. left, having received nothing. We waited still upon the Lord. Yesterday passed away, and no money came. We had 9d. left. This morning we were still waiting upon the Lord, and looking for deliverance. We had only a little butter left for breakfast, sufficient for Brother Edmonds, and a relative living with us, to whom we did not mention our circumstances, that they might not be made uncomfortable. After the morning meeting, Brother Yeo most unexpectedly opened the box, and in giving me quite as unexpectedly the money at such a time, he told me that *he and his wife could not sleep last night, on account of thinking that we might want money.* The most striking point is, that after I had repeatedly asked the Lord, but received nothing, *I then prayed yesterday, that the Lord would be pleased to impress it on Brother Yeo, that we wanted money, so that he might open the box.* There was in it £1 8s. 10½d. Our joy on account of this fresh deliverance was great, and we praised the Lord heartily.

November 17.—To-day we had not a single penny left. We had asked the Lord yesterday and to-day. We desired only enough money to be able to buy bread. We were reduced more than ever we had been before. But our gracious and faithful Lord, who never lays more upon His children than He enables them to bear, delivered us again this time, in sending us £1 10s. 6d., about an hour before we wanted money to buy bread.

November 19th.—We had not enough to pay our weekly rent; but the Lord graciously sent us again to-day 14s. 6d. I would just observe, that we never contract debts, which we believe to be unscriptural (according to Rom. xiii. 8;) and therefore we have no bills with our tailor, shoemaker, grocer, butcher,

* My Journal gives the names of the individuals, whom the Lord has used as instruments, in supplying our wants; but it has appeared well to me, for several reasons, not to mention them in print:

baker, &c.; but all we buy we pay for in ready money. The Lord helping us, we would rather suffer privation than contract debts. Thus we always know how much we have, and how much we have a right to give away. . . .

November 27th.—Lord's Day. Our money had been reduced to 2½d.; our bread was hardly enough for this day. I had several times brought our need before the Lord. After dinner, when I returned thanks, I asked him to give us our daily bread, meaning literally that he would send us bread for the evening. Whilst I was praying, there was a knock at the door of the room. After I had concluded, a poor sister came in, and brought us some of her dinner, and from another poor sister 5s. In the afternoon she also brought us a large loaf. Thus the Lord not only literally gave us bread, but also money. . . .

After we had, on December 31st, 1831, looked over the Lord's gracious dealings with us during the past year, in providing for all our temporal wants, there were then about 10s. left to us. A little while after, the providence of God called for it, so that not a single farthing remained.

"Whilst we have been often brought low," says Mr. Müller,—

Yea, so low, that we have not had even as much as one single penny left; or so as to have the last bread on the table, and not as much money as was needed to buy another loaf:—yet *never* have we had to sit down to a meal, without our good Lord having provided nourishing food for us. I am bound to state this, and I do it with pleasure. My Master has been a kind Master to me, and if I had to choose this day again, as to the way of living, the Lord giving me grace, I would not choose differently.

And, be it observed that while living in this way he "never spoke either directly or indirectly about his wants at the time he was in need." He mentions that he, about this time (1832), repeatedly prayed with sick believers till they were restored. He says:—

Unconditionally I asked the Lord for the blessing of bodily health (a thing which I could not do now), and almost always had the petition granted. In some instances, however, the prayer was not answered. In the same way, whilst in London, Nov. 1829, in answer to my prayers, I was immediately restored from a bodily infirmity under which I had been labouring for a long time, and which never has returned since.

In May, 1832, Müller removed to Bristol to minister among the brethren there, not in any fixed pastoral relationship, but as he might consider it to be according to the mind of God; pews-rents were to be done away with, and in regard to his temporal wants, he was to go on as he had done in Devonshire. In March, 1834, he established "The Scriptural Knowledge Society for Home and Abroad," to assist schools, missions, and the circulation of the Scriptures and religious works.

In 1835 it was brought home to his mind to establish an Orphan-House. In his Journal under date December 5, he writes: "This evening I was struck in reading the Scriptures with these words:—'Open thy mouth wide, and I will fill it.' Up to this day I had not at all prayed concerning the means or individuals needed for the Orphan-House. I was now led to apply these words to the Orphan-House, and asked the Lord for premises, £1,000, and suitable individuals to take care of the children." Two days after he received the first shilling for the Orphan-

House. At a meeting of the church soon after, there was no collection, but 10s. was given, and a sister offered herself for the work. Money, furniture, and all sorts of useful things for the Orphan-House began to come in, as well as offers of personal assistance in conducting it.

In May, after a long enumeration of these gifts and offers of assistance, he observes:—

1. It may be well to state, that the above results have followed in answer to prayer, without anyone having been asked by me for one single thing, from which I have refrained, not on account of want of confidence in the brethren, or because I doubted their love to the Lord, but that I might see the hand of God so much the more clearly. For as the work has been begun without any visible support, in dependance only upon the living God, it was of the utmost importance to be sure of his approbation at the very commencement.

2. From this statement, and from that contained in the last printed account, it will be seen how the Lord, in a great measure, has already answered the petition of December 5, 1835; for a house has been given, suitable individuals have offered themselves to take care of the children, and much more furniture, and many more articles of clothing have been sent than I ever had expected. The only part of the prayer which has not been as yet quite fulfilled is, that which respects the 1,000*l.*, which, however, the Lord, I doubt not, will likewise send in his own time. In the meantime, let my brethren help me to praise him, that he has sent already more than one half of that sum, and therefore more than the present has been needed.

3. So far as I remember, I brought even the most minute circumstances concerning the Orphan-House before the Lord in my petitions, being conscious of my own weakness and ignorance. There was, however, one point I never had prayed about, namely, that the Lord would send children; for I naturally took it for granted that there would be plenty of applications. The nearer, however, the day came, which had been appointed for receiving applications, the more I had a secret consciousness, that the Lord might disappoint my natural expectations, and shew me that I could not prosper in one single thing without him. The appointed time came, and not even one application was made.

He now prayed that applications might be sent, and the next day the first application was made, and others soon followed. This Orphan-House was intended only for destitute female orphans between seven and twelve years of age; but he was soon led to propose, in addition, the establishment of an infant orphan-house “in the same simple dependance upon God alone.” In November of the same year this house was also opened. Under date, June 15 (1837), he writes:—

To-day I gave myself once more earnestly to prayer respecting the remainder of the 1,000*l.* This evening 5*l.* was given, so that now the whole sum is made up. To the glory of the Lord, whose I am, and whom I serve, I would state again, that every shilling of this money, and all the articles of clothing and furniture, which have been mentioned in the foregoing pages, have been given to me, *without one single individual having been asked by me for anything.* The reason why I have refrained altogether from soliciting any one for help is, that the hand of God evidently might be seen in the matter, that thus my fellow-believers might be encouraged more and more to trust in Him, and that also those who know not the Lord may have a fresh proof that, indeed, it is not a vain thing to pray to God.

Another Orphan-House was not long after opened for boys, and conducted in the same trustful spirit. It is, however, impossible

in the compass of an article to follow in detail the progress of this good work. I therefore from the Annual Report of 1861, present Mr. Müller's summary, as follows:—

I began with 30 orphans. Afterwards were added 36 more, and then after a year again 30 more, and finally after the lapse of several years 30 more. Thus, for above 13 years, the number of orphans under my care never exceeded 126; but then it grew to 300, with the opening of the New Orphan-House No. 1, and with the opening of No. 2 to 700; and now, with God's blessing, it will shortly be 1,150. Thus, with the enlargement of the work, the gift, which the Lord had been pleased to give to me, was further and further developed, as the whole work grew up under my sole and immediate direction. . . . The pecuniary help, which the Lord has given me hitherto, is another voice as from Himself to me, to go forward. To pass by the former enlargements of the work, I will only refer to the last great enlargement, first contemplated by me at the end of 1850. The state of the Institution was then so, that the expenditure for all the various objects thereof amounted to about £6,000 a year. To obtain this sum, year by year, simply by prayer and faith, without regular subscribers without agents for collecting, without asking any one, without any visible prospect whatever, seemed a large sum indeed, looking at it naturally. But by this contemplated enlargement, when carried out, the expenses would not be only £6,000 but £15,000 a year. Many were startled by it. And so should I have been, had I simply looked at matters with natural reasoning powers; but I looked to the Lord, and to him alone. I trusted not in circumstances; I trusted not in donors, nor even in donors who gave largely. And now, how have matters been, and how has the Lord dealt with his servant who trusted in Him? Has He said by His dealings with him, Thou hast been presumptuous; or, Thou hast expected too much from me? Nay, the very reverse. Hear, esteemed reader, how I have fared. During the 17 years which had elapsed since the formation of the Institution, before the contemplation of this great enlargement of the Orphan work, the total of the income, for the various objects of the Institution, had been about Fifty Thousand Pounds; but since then, during 10 years only, it has been about One Hundred and Fifty Thousand Pounds. See how unbelief has been put to shame. My full persuasion was, at the time, as expressed in the Report of 1851, and reprinted in the second volume of my Narrative, that as I had come to the decision regarding this intended enlargement, on the ground that I judged it to be the will of God, for the reasons there given, I was sure God would help me with means; and so it has been. For I never, during the past 27 years, have gone on more easily, regarding means, than since May, 1851. Thus, by what God has done hitherto, I am encouraged to go forward, to this still greater enlargement, though I have no natural prospect whatever of obtaining the means needed. But my hope is in God and in Him alone. The premises contemplated for 850 more Orphans, cannot cost with the ground less than Fifty Thousand Pounds, especially as a large field for cultivation for the boys will be required. Now whence shall I get this £50,000 especially when it is considered, that, in the meantime, the amount needed for the current expenses will be at least £20,000 year by year? And how, natural reason would say, will you be able to keep up the work, provided you are able to accomplish the building, as then the regular current expenses would amount to about £35,000 a year? I feel the force of all this, looking at it naturally. I am not a fanatic or enthusiast, but, as all who know me are well aware, a calm, cool, quiet, calculating business man; and therefore I should be utterly overwhelmed, looking at it naturally; but as the whole of this work was commenced, and ever has been gone on with in faith, trusting in the living God alone for every thing, so it is also regarding this intended enlargement. I look to the Lord alone for helpers, land, means, and every thing else needed. I have pondered the difficulties for months. I have looked steadily at every one of them; but faith in God has put every one of them aside.

Sometimes his trials have been great, but his faith has not

failed under them. Often the pressure for bread and other daily necessities has been intense; yet he has never contracted debts—has not even allowed tradesmen's bills to run weekly; everything was paid for as it was received. The year 1838, was especially one of trials. In the month of September of this year, he writes:—"The Lord mercifully has given enough to supply our daily necessities; but he gives *by the day* now, and almost *by the hour*, as we need it." Many days began without a penny in the house, or any visible means by which the day's wants could be provided for. He has been without bread, fuel, milk, or money for his seven hundred orphans, and yet, just before these things were absolutely needed, they were all unexpectedly supplied. Mr. Müller states:—"The orphans never have lacked anything. Had I had thousands of pounds in hand, they would have fared no better than they have; for they have had always good nourishing food, and the necessary articles of clothing, &c." And again, he writes:—"This way of living brings the Lord remarkably near. He is, as it were, morning by morning inspecting our ~~mo~~res, that accordingly he may send help. Greater and more manifest nearness of the Lord's presence I have never had, than ~~when~~ after breakfast there were no means for dinner, and then the Lord provided the dinner for more than one hundred persons; or when, after dinner there were no means for the tea, and yet the Lord provided the tea; and all this without one single human being having been informed about our need."

A few extracts from Mr. Müller's Journal will shew how, without any solicitation, individuals were impressed to give what was needed, and at the time when needed.

November 30, (1836).—On account, as I suppose, of many pressing engagements, I had not been led for some time past to pray respecting the funds. But now, *being in great need*, I was led, yesterday morning, earnestly to ask the Lord, and in answer to this petition a brother gave me last night 10*l.* He had it in his heart, for several months past, to give this sum, but had been hitherto kept from it, not having the means. Just now, in this our great necessity, the Lord furnished him with the means, and we were helped in this way. In addition to this 10*l.*, I received last night a letter with 5*l.*, from a sister whom I never saw, and who has been several times used as an instrument by God to supply our wants. She writes thus: "It has been so much on my mind lately to send you some money, that I feel as if there must be some need, which the Lord purposes to honour me by making me the instrument of supplying. I therefore enclose you 5*l.*, all I have in the house at this moment; but if you have occasion for it, and will let me know, I will send you as much more," &c.

Aug. 18. (1838).—I have not one penny in hand for the Orphans. In a day or two again many pounds will be needed. My eyes are up to the Lord. *Evening.*—Before this day is over, I have received from a sister £5. She had some time since put away her trinkets, to be sold for the benefit of the Orphans. This morning, whilst in prayer, it came to her mind, I have this £5, and owe no man anything, therefore it would be better to give this money at once, as it may be some time, before I can dispose of the trinkets. She therefore brought it, little knowing that there was not a penny in hand, and that I had been able to advance only £4 15*s.* 5*d.* for housekeeping in the Boys' Orphan-House, instead of the

usual £10; little knowing also, that within a few days many pounds more will be needed.

Nov. 11, (1839). Monday morning. Yesterday when, as just related, there was not a penny in hand, there was given to me ten shillings. This morning came in £1 10s. more. Soon afterwards a note was sent to me from the Orphan-Houses, to say that the need of to-day would be £3. JUST WHILE I WAS READING THE NOTE I received another, including a sovereign, which a sister from Devonshire had given to one of the brethren for the Orphans. Thus I had just the £3 which was needed. A few minutes after come in 1s. more.

Aug. 18. (1840). This morning a brother who passed through Bristol gave me £1, saying it had been especially laid on his heart to do so. Thus the Lord has provided a little towards to-morrow.

These extracts might be largely multiplied. In *A Narrative of the Lord's Dealing with George Müller*, written by himself, and which gives the history of the Scriptural Knowledge Society and the Orphan-Houses up to July, 1844, almost every one of its 600 pages gives one or more instances of answers to prayer, and many similar relations are also given in the Annual Reports subsequently issued. Besides his home operations at the Orphan-Houses, Mr. Müller expends a large sum on foreign missions. He has for several years chiefly or entirely supported a number of men—now amounting to more than a hundred—who are engaged as missionaries in the United Kingdom, France, Belgium, Switzerland, Italy, Canada, Nova Scotia, India, China, South America, the West Indies, and other places. In some countries, as China, he supports as many labourers as some of the largest missionary societies; in the East Indies, he supports seven missionaries; in British Guiana seven, and one in Syria. The annual mission expenditure abroad is above five thousand pounds. Several Sunday and day schools in various parts of the country are also assisted by him with money and books. On Bibles and tracts for distribution, he also expends from two to three thousand pounds a year. The total expenditure on missionary and tract operations has now reached fifty-seven thousand pounds, and the only charges on "Home Expenditure" given in a balance sheet amounting to upwards of ten thousand pounds for one year, are—"For stationery, £2 14s. 8d.; for postage £32 17s. 5d." Mr. Müller has no private means of his own, and, on principle, never solicits subscriptions either verbally or in writing, but merely prays to the Lord for money to support his Orphan-Houses (in which upwards of a thousand children are fed, clothed, and educated,) and for missionary operations.

T. S.

MR. F.'s EXPERIENCE.

SOME of the most striking contents of the following account were given by Mr. Coleman in the last number of the Magazine, in his paper of "Passing Events," but the whole letter is so interesting, and the reasoning and style so clear and truthful, that we present it entire, notwithstanding the repetition of a small part of it. Mr. F. says:—

"I have pleasure in noting for you some of the experiences in Spiritualism which have come under my personal observation. As you informed me you wished to make use of the contents of this letter for publication, I must own I feel rather diffident on entering on such a topic. Whilst rendering due homage to the moral courage with which you boldly and publicly avow yourself a believer, I freely own that I am not made of such martyr-like material, but choose rather to float along with the current of the world's prejudices than attempt to stem or direct its muddy course. I, therefore, decline putting my name in evidence, and the only voucher for my good faith and truthfulness is your knowledge of me, and the credit which readers have in your judgment. I have to treat of matters which, a year ago, I should myself have considered utterly absurd; and trammelled, as I then was, by the materialist dogmas engendered by a so-called liberal education, I should not have hesitated voting a brother as only fit for Bedlam, had he subscribed to but a fraction of what I am now about to state. As physiological facts, connected with mediums, may throw some light on the causes of their being so, I have no objection to announce that I am no poet, artist, or author; my profession admits as little of imagination as an equation, or any algebraic formula. My wife, though of a sensitive and nervous temperament, is a model of cheerfulness and health.

"The history of our conversion to Spiritualism would fill a volume. But if there were people to read it, I should not have leisure to write it. I purpose giving you a sketchy epitome, including some phenomena which I conceive may be of interest. It is less than a year ago since I heard for the first time, from a credible source, that table rapping, &c., was not a juggle. Ascertaining the *modus operandi* I determined the next day on testing it. I had some friends at dinner, and the subject formed a capital handle for facetiæ and jokes, which were not spared. Dinner over, we sat round a table to see whether any "manifestations" could be obtained. As the evening wore on, faces grew serious, for such strong and clear evidence of the presence of some powerful agency, acting more or less in unison with our

desires was afforded us, that our most cherished scepticism was shaken to its foundation. From this date my wife and I continued our experiments. Chairs, independently of our own help, crossed from one side of the room to the other, sofas and tables were agitated, wardrobes and washhand stands sported round the bedroom, and indeed I began to grow anxious on witnessing the sudden eccentricities of my previously well-behaved furniture. Hearing of the *Spiritual Magazine* I took it in, and soon gleaned from it sufficient knowledge to make use of the alphabet, when I learned that the spirits disturbed the chairs, in order to get us to pay attention to them. Since we commenced conversing with them, our furniture has returned to its pristine sobriety.

"The phenomena we have witnessed I will, for the sake of brevity divide under four heads:—1st. The physical acting under request—the simplest and lowest order of manifestation. 2nd. The physical acting sometimes independently, sometimes in opposition to our will. 3rd. The intelligent acting in response. 4th. The intelligent acting independently. This last appears to be of the rarest and highest order.

"The above is but a rough classification; many manifestations comprising several classes, the physical being more or less allied to all.

"In the first class are the rappings and table liftings, &c. We have had rappings loud and strong enough to shake the whole house. Three strong men have not been able to hold the table down, and on several occasions portly friends have got on to the table and been lifted up with it. Hand-bells have been rung and taken from lap to lap; they have been hung high up on the chandelier and there sounded. Ladies have been held to their seats by their dresses—legs pinched—feet tapped. Guests at table have had themselves and chairs reversed, and have been as disconcerted as Sancho in Barrataria. Whilst dining, garters have been abstracted from their wearers and placed in cigar cases, in hats, and in china vases near the ceiling; rings have been changed and placed on different people's fingers, handkerchiefs, slippers, and other small portable articles have been taken away into distant parts of the house in spite of closed doors, locks, and bolts. In all these cases the spirits informed us where we should find the abstracted properties. Independently of the physical action there is another problem to solve which is—how a material, and even a bulky object is got through closed doors, the keyhole being the largest aperture through which it could have passed.

"2nd.—The most striking manifestations in this class were previous to our knowledge of the alphabet, and have been already alluded to; since that time, with few exceptions, they

have been subordinate to our will, or, at least, to our wishes. The fact, however, that the spirits can, in any case, act in opposition to our will, which I affirm that they can, raises another problem, which is, granting this, what limit is there to their power of annoying and opposing us? Are we not possibly invoking our task-masters?

"3rd.—This class includes answers to questions, the identification of spirits, the enunciation by them of facts mostly susceptible of being proved, apparent prophecies, writing, &c., &c.; indeed, this class embraces a very large field, so that I am puzzled what examples to choose, being stocked with an *embarras de richesse*. If asked in the morning, the spirits tell us who is going to call on us in the course of the day; in some cases, those who purpose calling on us the following day. The cases, and the only ones, when their announcements have not been fulfilled, have served me to form some judgment of how they operate. A lady not coming, as announced, I found, on inquiry, that she had left her home to come, but, feeling unwell, had returned. A gentleman not coming, we inquired of the spirits how it was; they told us he had started to come, but, meeting a friend, had changed his mind, and gone to play billiards. It would appear that the spirits simply read the minds of those we ask about, the fulfilment of their prophecies being as subject to miscarriage as they are to change their minds. A guest not arriving at dinner, I was told that he left town before my invitation reached his house, and that he was going to stay a day or two in Sussex. Letters from foreign parts have often been foretold us, sometimes telling of remittances and the exact amounts. In one case the amount being less than the spirits had told me, I upbraided them, and was told to be less hasty, and to read all my letters; doing so, I found in a second the balance of the amount. Playing whist, cut the cards where we will, they can tell us every card in the pack; we have but to ask them third, tenth, twentieth, &c., and they never fail. But an astonishing feat is, in playing *ecarté* against my wife and the spirits—cut where I would, they always turned up king, failing but once out of twelve games. They evidently have a Lord De Ros amongst them versed in *sauté la coupe*.

Putting under the table pencil and paper, we obtain written communications, the writing, where it could be verified, bearing strong resemblance to that of self-called spirit's signature when living. I have so much matter and so little time available that I at once proceed to the next class of manifestation.

4th.—This class will bring my incredible tale to a climax, for the manifestations displayed include all the properties of the other classes in a higher degree; combined with an active and

energetic spiritual interference in our affairs for our welfare or comfort unasked and unthought of by us. A spirit doctor very often favours us with his medical advice; he, as well as other spirits, assure me that his medical knowledge has been greatly improved in spirit-land, especially in diagnosis; his remedies have been generally dietary and *regime*. The following service is one for which I acknowledge in particular a deep debt of gratitude:—My wife and two friends being in a Turkish bath, she was startled with the more than usual violence of the knocking; this induced her to spell the alphabet, when she was most emphatically told to go out of the bath. Getting up to obey, and looking round, her two friends were prostrate; she, herself, felt very faint, and had but strength to reach the door, when she fell. The noise brought the bath women; one of these fainted off whilst getting the two ladies out of the bath. A doctor was sent for, and restoratives effectively used. On inspecting the hot room, the flue was found broken, and the chamber charged with carbonic acid gas.

“Under this class are several matters of so private a nature that I may not mention them. I may, however, state that on three different occasions on which I have lost keys they have been restored to me. In one case, I lost, at eleven at night, in Cockspur-street, a gold key; it fell off into the mud whilst taking another key off my bunch. It was the only gold key I had, and two or three friends with me saw it fall; it was such a wet, muddy night I soon gave up my search for it. Reaching home I was told not to worry about the key as some spirits were with me when I lost it, and they were going to try and find it for me. The first thing on waking the next morning, I was told I should find it on my dressing table, where sure enough it was. On one occasion my wife lost a diamond out of a ring; she was told the exact spot where she would find it. In another case my wife lost a ruby from a piece of jewellery; for this she was told to look in the calice of a certain white tea-rose, where the ruby was found lying. One of the most singular services of this nature occurred this last summer at the sea-side. A lady of our party, whilst bathing, lost a valuable ear-ring in the water. She was much distressed. We were told however that some of the spirits were engaged in recovering it, and before reaching home I was told that they had found it and had placed it in my pocket, where sure enough it was. A friend of mine once gave me a sealed envelope, requesting me to ask the spirits what it contained. This they did, not only saying that it was a foreign bank note, but giving all the particulars of it.

“I may here state that I have never seen anything whatever of Spiritualism but in my own circle, never having had any

acquaintance with other mediums ; that, excepting the *Spiritual Magazine*, I have never read anything on the subject ; that some half dozen only of our friends (who, by the bye, were all at first most sceptical) have witnessed our mediumship ; and that we never have need to sit round a table to obtain communications ; whether in the streets, shops, the theatre, or carriages, the spirits converse with us with equal facility.

“ This letter has grown to such a length, that I will abstain from giving you any more examples of phenomena, and will finish with a few observations bearing on the intellectual and psychological nature of the spirits. I find that the spirits answer to questions put them in many foreign languages, sometimes responding in those languages. They aver that they live in a state of perfect equality, and that though intelligences differ there exist no jealousies amongst them ; that they can traverse space as rapidly as thought ; that there are seven heavens, and that according to our merits or demerits in this world we take our place in one of these ; that we are born mediums, and that being so, we should consider it a privilege, and use it to satisfy the world of the immortality of the soul, &c.

“ I have sometimes demurred to their often-expressed desire to have us amongst them ; but they have desired me not to alarm myself, as their wishes can do nothing towards accelerating our death. They merely wish us out of this wicked world that we may enjoy with them indescribable happiness. Of their sayings I have many ; they all possess a high moral tone. We have been repeatedly told that the spirits attached to us are ever watching over us ; that the only possible suffering, the only alloy that affects their perfect happiness, is when we do wrong, as it makes them fear we may not be allowed to rejoin them. Therefore, they say, be good, for your own sakes and for the love you bear to us.

“ F.”

While self-love is the centrifugal force which throws man out, making him an individual world, Divine love is the centripetal force which strives to round his course into an orbit of beauty and eternal harmony. The first is necessary to make him a man ; but unless subordinated to the latter, he flies off in a tangent, and wanders in sunless, hopeless night.—*A. E. Newton.*

APPARITION OF A DEPARTED SPIRIT.

SIR,—Your correspondent, Mr. Jones, in a former number of the *Spiritual Magazine*, alluded to the appearance of a departed spirit, as having been related to him; as you have frequently requested that friends communicating facts would allow their names to appear as a guarantee for the fidelity of their communications, I now give the particulars and append my name. There can be no question that any circumstance which helps to prove the great fact that when man departs, he at once passes from the world of matter to the world of spirit, especially requires the names of those who vouch for its truth. That all who die are to live again is a doctrine of the Christian Church, but when? where? how? is rather a matter of individual opinion than a truth generally established; hence some believe that they will not enjoy conscious existence until the resurrection of the natural body, and in the meanwhile sleep in the "bosom of Jesus"—this being a metaphorical expression for some intermediate state between natural death and spiritual life. But many do not possess even this small faith in their future, and are exceedingly anxious to have some definite knowledge of its positive reality, its nature, and their probable circumstances. Information as to our spirit state which is in no wise contradicted by or opposed to the teachings of the Holy Scripture, but rather tends to again make known the truth which was comprehended by the primitive Christian Church can hardly be considered idle, impious, or uncalled for.

The instance which I subjoin of the appearance of a newly departed spirit is only one amongst hundreds which could be narrated in the experience of families, but being of recent date and the persons who were witnesses still living to testify its truth if called upon to do so.

On the 14th of May, 1861, our son George, a most excellent and religious youth of 19 years, was removed from this to the spirit-world. Perceiving that the time of his departure was near, his mother and I alone watched by his bedside. When the last breath had been taken in and expired, I quietly remarked, "He is now gone." His mother inquired the time, and then observing the rising sun just shining over the blind of the room, which had an aspect to the east, she said, "See! the natural sun is just rising as our dear boy is rising to his heavenly home." I have an object in noting the rising of the sun at the moment of his departure.

Mr. Williams, of Romford and Bishopsgate Without, a highly intelligent and worthy man, is united to our eldest daughter.

At this time he was staying at his house in the city, his wife having been only a few days previously confined. He was sleeping in a room the window of which faced the east. He states that he was soundly asleep, his hands outside the bed clothes, when he was suddenly aroused by feeling each of his hands firmly grasped and pressed. He instantly sat up, and by the bedside stood George, holding his hands and smiling in his face with a look of peculiar sweetness and kindness. George was attired (seemingly) in his night dress. Mr. Williams was not at all alarmed; he knew it was George in the spirit, and his presence filled his brother-in-law with a calm feeling of peace and happiness which remained for many hours.

They thus held hands and looked on one another for a minute or longer; then the grasp relaxed and George's spirit faded away. Mr. Williams noticed that the rising sun was shining into his room over the blind. His impression was, and still is, that he saw George by this light and not by any other. At 8 o'clock Mr. Williams went to his wife's room and told her in the presence of his mother and the nurse that George was dead. "Have you heard from father?" was the natural query. "No; but I have seen George—he came for a minute this morning at sun-rise." "Oh, nonsense! You have been dreaming, James." "Dreaming! I never was more awake in my life. I not only saw him, but I felt his hands pressing mine." "Nonsense, James; I know, poor boy, how ill he is, but father does not expect him to go yet. I still hope to be up and able to see him." Mr. Williams quietly rejoined, "You will see, dear. Mind we shall presently have a letter or messenger from papa, telling us." In an hour later Mr. Williams received the letter which he expected.

Mr. Williams and George were mutually much attached; in all his boyhood anxieties his brother James was George's confidant and friend. Hence a parting visit and a parting smile, and last friendly grasp of the hands, was that which a departing spirit might be glad to give to his friend and brother; but he could not go in the body, nor give it while his body kept him.

There is little, very little, in this narration to those who read with a sneer at "the credulity of some people," who mistake the coincidence of a dream with a death for a fact; but there is much, very much in it; much matter for thought and speculation to those who can believe the apparition a veritable reality. Was George seen? Were his hands felt? Why did he come in his night dress? Why could he not stay or speak? These are all serious queries, and many other serious questions would depend on the replies, if we could ask and give them. If the evidence be accepted, it proves that the spirit lives on when the

body is dead—the spirit was able to be visible and tangible, it had form and features spiritually resembling those of the body left on the bed—how did it pass through the intervening space of three or four miles? Why did it go away and where did it go to? Answer these queries and next comes—where is this spirit now?

George appeared twice afterwards to a lady at Highgate, walking into the dining room at mid-day, and bringing with him two of her spirit-children, one in each hand. He was grateful to her while in the world for many kind attentions. The lady never concerns herself about spirit manifestations but says she saw him quite distinctly, floating a little above the floor, with her two dear departed children and smiling on her; she knew at the time they were all three spirits but they gave her no alarm. She does not like to tell it, because “people will laugh and think her foolish.” George also appeared to our friend and former servant, Anne, who lived with us as cook for 20 years, and now resides at Hounslow. He appeared to her, at her bedside, in his night dress, before she heard of his decease.

A few nights after the funeral, a Mrs. H., who was an inmate of our house, and who, sleeping in the next room to George, often visited him at night—if she heard him coughing, and did many kind attentive acts, was awakened by hearing most extraordinary and beautiful music (George was a fine pianist and a musical enthusiast, in fact his devotion to music hastened his removal from this state). She got out of bed and opened her bed room door to listen, wondering why my two girls should be at music at that hour, but all was quiet. She went back to bed and presently the music recommenced—wonderful music she says. She got up and opened her window and saw by the gas-lights people walking about, but the music was not in the street; so she went back to bed again, and as soon as she was quiet, the music again commenced. Again she listened in the house and out of the house, and the music ceased. When she was quiet in bed it recommenced, and she “fell asleep listening to it.” Whence came this unearthly music?

My wife and I believe in the verity of spirit manifestations. My wife requested of George that if he went away before her he would come and tell her about the spirit-life; he promised that he would if permitted, but neither his mother nor I have ever seen or heard his spirit, nor even been able to dream of him. If spirit appearances be only the hallucinations of ignorant credulity and expectation why have we, one or both, been denied the hoped for hallucination?

GEORGE BARTH.

6, Highfield Villas, Camden Road, N.

THE BIRTH INTO SPIRIT-LIFE.

By a SPIRIT.

PART II.

I HAVE made a statement relative to my entrance into spirit-life which has much perplexed the mind of my medium, for she is not aware of the condition that pertains unto spirits immediately after their departure from the earth-life, and consequently she retains many false impressions, and is bounded in her knowledge thereof by the works she has read, by the statements she has heard, and by the impression which all on earth derive from the general scope of knowledge that has place therein; so that when I inform her concerning my experience, she has a difficulty in receiving it as truth, and is wont to wish I had not told her anything so strange, and altogether foreign to her preconceived opinions. But now that I have promised to carry the subject on to a more detailed account of the perceptions of the new-born spirit, she rejoiceth, and will lay aside her speculations on a subject which cannot be made clear in the ordinary mode of acquiring knowledge.

I am a man now, as I was when in the world, save that I do not breathe the same terrestrial atmosphere, but am subject unto a spiritual air, which inflates my lungs in the same manner that yours are inflated by the natural air you breathe; I walk on a solid earth just as you do, I do not fly, but I can be with you at this moment, and I can be in a remote corner of your globe at the same instant, provided you are *en rapport* with me, and a being in the uttermost parts of the earth is so too, for I should then behold you both closely united together in the fellowship of the spirit. What happiness to the loving mother to know that she cannot dwell with tender emotion upon the son of her womb, without causing his immediate presence! But when that loved one is a mourner upon earth, how is it then? His soul may not be open to receive her spirit-influence. Then she will dwell upon his spirit-form, and that will bear upon its head and front the image of his inmost soul, and be a faithful portraiture of his deeds, and of the loves and feelings that flit across his mental hemisphere. Now in the courts of nature, it is well known that the external appearance is much determined by the internal experience and mental development, and although the form of the features may not accord with the precise demarcation of beauty, still the inanner, the voice and the gesture will invariably be regulated by the characteristics of the indwelling soul; but in the courts of nature the air is thick and humid, and the fine delineations of spirit are clotted over by the dust of earth, and the portraiture is also subject to the wear and tear of a life that is

not always homogeneous to its spiritual requirements. Hence the one of earthly similitude is often more refined in external beauty of appearance, but the child of heaven is bespattered with the world's mud, which he must wash away in celestial waters, ere his body can be a faithful image of his soul. The mother in heaven looks upon the spirit-form of her child that the dust of earth cannot disfigure, and there, on that unerring tablet, rise the letters that shall spell out the story of his life, and mould the features that will cause him to wear a form of beauty or deformity in the life to come.

I wear the form I had on earth; I bear the general characteristics of the body of clay I dwelt in on the earth; it was not marred, it was not beautiful, but it was a form that suited the spirit within, and it pleased those who loved that spirit-presence; it was subject unto ailment, but it did not suffer as some do. It bore my spirit to its final home, and it did its part in the world's temple, for it ministered to the things that belong unto the sanctuary that is established above. It bore the man, but it was not the man, it ministered to his necessities, and when it could no longer do so, it slipped off as a garment well worn with the service it had rendered me. I arose a spirit, in a spiritual form; I put my hands up into the air of spirit-breath at the same instant that I found their mortal forms were crumbling off. I thought I had been ill, and was now getting well. I had never thought that I was going to die—as it is called, but that I was ill, and should recover. I did not send for those who loved me, but how soon did I behold them with increased affection near me! though on my mortal corse they never gazed. Soon they came, for sorrow drew them to my side, but to me it seemed but as an increase of affection; they mourned, but I rejoiced in their presence; they looked on me with the eye of faith, and with the eye of past memories as well. They wept long and sore, but I saw no tears, save those that told me of their love. I found then that I had never known how much and truly I was loved by these my mourning relatives; there were friends too who came to me in misty garments to greet me in the land of spirit-presence, but I thought it was the earth; I saw, however, that sometimes my beloved ones faded away from my sight, and that they had a dim appearance when compared with some I had not known before, but I did not reflect on the difference; and at last my state seemed to change, for, instead of the apartments of my earthly house, I seemed to dwell in a sort of open court, in which many passengers passed and re-passed. Some of them came and spoke to me, and others staid and entered into conversation, just as though they had long known me. I had a library that I could resort to, for I was of a studious habit, and I read as I had been used to do, but now

all things opened upon my perceptions with a clearer light than they had ever done before, and new thoughts came quick and fast, dawning upon the new-born region of mind I had entered into. Pastime also came to me, and music seemed to flow from voice and finger with an ease and grace that much delighted me. I spoke to those around me, but their speech seemed to flow forth from the expression of their faces, and made the sound of my voice appear harsh and unnecessary, yet there was sound. The bee hummed over the flower, and the bird sung in the almond tree, which budded and blossomed as when Aaron handled his rod of old. The beings that passed on their missions of love and duty called to one another, or sung out some orison of peace and joy, and the morning and the evening hymn went up to the Throne of God. The babe was there, playing at its play, and the master with his class of boys that learnt how to become angel-men, were there, in that emporium of angelic education and preparation for the heavens which we all had yet to reach unto. The angel-man who told me I was now a spirit, was in his heaven at the same instant he was so telling me his charge, who was still in the first court of that spiritual structure. He needed not to divest himself of his angelic robe to come to me, who had not yet put on a wedding garment; it was enough that he loved me, and desired to approach me in the only way in which I could then receive him. God gave him that desire, and God gave him the means of its fulfilment. The angels have no desire ungratified. They are so upheld by the Almighty hand that they can have no wish for that which cannot be granted to them. When any one does so it is a certain indication that the soul is not in a true state of order before God. I longed for that which I could not have. I desired to be in a perfect state of happiness the moment I found I was a spirit, and no longer clothed in the garments of mortality. But happiness can only attend perfection of state. Ask me not why I could not be content with the first heaven above nature, it was not suited to my spiritual requirements, and therefore I longed to enter into a condition that did accord with my internal demands. I thought, God has given me a soul, with certain fixed laws of action for that soul to subsist in, and be directed by, but if I am to dwell in a land where those laws do not come into operation, how shall I become a happy recipient of life? But I was impatient, and so I made my bed to become more unsuited to me than it would have been had I lain still, and waited for the time of rising out of it. That time delayed its approach till I became patient, and until I gave up the self-seeking for peace, peace came not to me. Peace is as a gentle dove, it will not be rudely handled, and pulled into the bosom by force, but when we are

very quiet it will descend upon us as the morning light of which we have not observed the dawning. So, at last, when I was worn with the fluttering of my wings against the bars of my cage, I lay me down, and resigned my tired spirit into the hands of its Maker. But who can submit himself entirely to the will of God without receiving peace? Peace came to me. I thought the plains of heaven had assumed a new aspect, and become peopled with a new race of beings, and they were more congenial to my nature than the former inhabitants had been. They bade me to be calm and all would be right within me; they fed my intellectual requirements with the milk and honey with which the land was flowing, and they said that if that did not satisfy my craving spirit, more could be obtained by going up higher, but I must wait till I was summoned by the Lord to enter into that chamber which was the marriage chamber of the Lamb and of His Bride, the Church. Having learnt by experience that impatience only delayed the dawning of the morning, I sat me down on the stone of truth I had learnt to make a pillow of, when it was the time to rest, and so at last I slept and awoke beholding the angels of God ascending and descending. They descended like dew upon the grass of my soul, and with a smile of joy I raised upon that pillow of stone a memorial that now marks the spot where I, that wandering Jacob, had lain my restless head. Now I had reached the land of my spirit birth, and that alone could be my home.

I have said that the various changes of state which took place within me did so by gradual degrees of perception, so come all the orderly states of life, even during our sojourn in the world of nature. The mind of man will not bear any sudden transition from one state to another; if it be so in appearance it is not so in reality. The sudden and painful separation from those we love is not in reality a sudden stroke, but has been provided for long ere it descended into operation. The mind of man is at all times and at all seasons in the companionship of, and under the delighted control of spiritual beings who watch for the shadow of turning in this direction or in that. Their office is to prepare the mind for that particular condition which is to follow the existing one, and therefore it is impossible for any event of life to occur unprepared for, any more than it is possible for the mortal babe to be born into the world without the knowledge of its earthly parent, and, in a state of order, without due preparation having been made for its reception. Thus it is in regard to the spiritual birth of man into the several spiritual spheres or heavens. Preparation has in all cases been made for his reception among the inhabitants with whom he is to associate, either for a season or for eternity. And preparation has also been made within his own soul, although he may be ignorant of it.

MR. KIRKUP'S EXPERIENCE.

THE following is my first perfect and convincing proof of the existence of spirits:—

My medium had been about two months in training as a *somnambule*, when she was alarmed by a vision, although one very beautiful—the figure of a young child floating in the air. Her alarm was owing to its coming too close to her. Dr. Barzellini and Professor Verati, who were with me and gave me instructions in magnetizing, drove it away by transverse passes and blowing. They said that such fantastic dreams would be injurious to her lucidity. This happened two or three times, but one day when they were not present, I asked her if it really could do harm, for I suspected that my professor's judgment might be less certain than her own, which had already begun to be very clairvoyant. She answered no, and on the contrary, it would be a great assistance, and as her fears had left her, I determined to encourage and assist her visits of this spirit, who declared himself to be her *angelo custode*—and so he proved. This was on the 27th of July, 1854. On the 5th of January the following year, Professor Puliti was present whilst she slept, making some experiments on her with galvanism; I asked him if he had heard of the rappings in America, and told him I was in doubt respecting some noises in my own house, and I related what had happened, as follows:—One day while I was writing, Regina and her little sister came running in from the next room, where they were sitting at work: they were in the greatest alarm from a noise of blows against a door of an ante-room, which was closed, and they feared thieves were in the house. We opened the door, and examined every corner in the room, and the rest of the house, under all the furniture, inside closets, and even drawers, behind doors, &c.; nothing was discovered, and I tried to persuade them they were deceived, and that the noise was in the street, or some other part of the house. I did not succeed, and they remained positive, but heard no more of it here. However, Regina was twice alarmed at her mother's house shortly afterwards. I told the professor all this; he said, "Why do you not ask her and her spirit, now that she is in the magnetic sleep?" I told her to ask her guardian-spirit: she did so. "*Eccolo*, behold him!" he said. She declared that she saw a man—certainly a Florentine—she thought she knew his face, but could not recal him to her memory. "Ask him his name." No answer. "Ask your angel." He answered, "Giuseppe." The truth struck my mind, but not hers. I told her to ask his surname, as Giuseppe is so common. She did, and kept looking up intently, presently she burst into a flood of tears,

throwing up her arms, as if about the neck of the person she saw in the air. "Oh, it is my father, my poor father!" She did not remember him at first. He had been murdered in the street six years before, when she was a child, and she thought him much changed and thinner. The crying brought on convulsions, and we wanted to send him away; she begged us not, but as he promised to return and the convulsions increased, I dismissed him. When she recovered I awoke her; she remembered nothing, and we did not tell her. The next day her spirit was accompanied by her father, whom she now knew, and saw without her former excessive grief. She asked him if it was he who had rapped at that door—"Yes"—And why? He wanted to speak to her. Why did he not? Because she was so frightened. "Will you knock again if I am not alarmed?" "Yes." "And in the presence of Seymour?" "Yes." "When?" "On Thursday." "And at what hour?" "At the *Ave Maria*." When she awoke I did not tell her of this, for fear she should mention it to the Italians, and in order not to alarm her at the idea of a ghost. Up to this time I had no belief in the existence of spirits. Her visions might be mere dreams or imposture for what I could tell; my own experience had reached nothing beyond witnessing the phenomena common to magnetism, very wonderful certainly, but not owing to the agency of spirits. I was curious to see whether her father would keep his promise to me, but I did not much expect it. I went into the room appointed, having *thoroughly* searched the room adjoining, and bolted every door, and so secured them all that no person could possibly enter. I was fully aware that any imperfect precaution made the experiment entirely useless. I asked her to come and sit down at a distance from the door at the other end of the room, which is very large, above 30 feet square; I had a paper to make notes, and a candle, as it was getting dusk. I was placing it on a table near the door, expecting nothing at that moment, as I believed I was some minutes too soon, when I was startled by a tremendous blow on the door close to me; it was as loud as a gun. It in one moment changed all my opinions. Regina ran out of the room screaming. I followed her, and had the greatest difficulty in persuading her to return, which at last she did with me, but she cried with terror. I brought her to the dreaded door with safety, and we listened—she said, "*Sento gente*". (I hear people.) I told her to ask who was there—if her angel?—no answer—if her father? "Yes." "Why did you knock?" "I wished you to hear me and to tell you something." "Can you tell me now?" "No." I had told her what to ask, and she told me the answers. I heard the sound of his voice but could not distinguish all the words, being partially deaf. I heard at first a rustling noise when she said, "*Sento gente*," and I

asked her what it was—she said it was like steps treading on the skins of roasted chesnuts. I asked if it was like the *schianti*, the crackles that take place when a table is going to turn. She said, “*Una specie*” (that sort of thing); and I have heard it on other occasions, and suppose it must be electrical, and like the crack of the electric machine when it gives the spark. We then heard a distant blow at a door in the studio leading into another room; we went there, and were told to go back, which we did, to the former door. She asked, “*Hai bisogno di qualche cosa?*” “No.” “*Vuoi vedere la mamma?*” “No.” “Or my sister?” “No.” “*Babbo rasi che ti dia la buona notte?*” “*Sì, buona notte e andate via.*” The above answers were written by herself immediately afterwards. She said the voice was like a hoarse whispering, and so it seemed to me. I feared I was in the way by his sending her back from the other door, but she would not return alone. As soon as it was over I took the candle and examined again minutely the room which I had bolted, and found everything secure. It was perfectly impossible for any one to have got in; it was beyond all human agency, beyond all trick or illusion. It was not heard by me alone, and was not therefore the effect of my imagination. I was not listening for it at that moment, but choosing a place for the candle. Regina told me afterwards that the town clock had at that moment struck the *Ave Maria*, but I did not hear it. The spirit gave her some days afterwards his message; it was to tell her brother to treat their poor old mother with more respect and kindness, and to leave off swearing. He was a *mauvais sujet*, as bad as Regina was good, dutiful, and affectionate. I afterwards had manifestations by hundreds, equally complete, but none more so; for I was able in this to make my preparations, having the advantage of an appointment beforehand, with a knowledge of time and place. My Journal has been continued to the present day, and what I now send you was registered at the time it happened; it now fills six volumes. Without it I could not have remembered all the details of facts so long ago. Many prodigies more unusual have taken place in my house; the spirits of four living persons have appeared. Some spirits have been seen by my mediums awake as well as asleep, and some even by myself. But the most remarkable of these manifestations are the numerous *Apports*, as the French call them, which have taken place here—presents of all sorts, which we value highly, brought to us and preserved by us with care, and others which we gave in return—rings, lockets, &c., which have been carried away out of inaccessible, locked-up, and sealed rooms (only a window open), and brought back by appointment by the spirits, who are summoned by rubbing them, like Aladdin’s lamp.

1,309, Ponte Vecchio, Florence.

SEYMOUR KIRKUP.

STRANGE DEVELOPMENTS IN A FAMILY OF EPISCOPALIANS.

DR. A. B. CHILD, of Boston, gives, in a recent number of the *Banner of Light*, an account of the seizure of a whole family with some magnetico-spiritual influence, which presents some striking peculiarities. They appear to be in some respects similar to the phenomena shewn by the Convulsionaires, by the Revivalists, and by the Shakers and Jumpers, whilst in other respects the development of music and the speaking with spirits are of another kind. The whole case seems to be one of possession. We have abridged his narrative of the case, preserving all the most interesting particulars.

In the quiet little town of Glastenburg, about five miles from the city of Hartford, Connecticut, the members of a family of eight persons were simultaneously seized with what the people and the doctors thought to be raving insanity, for which they could divine no cause. The family consisted of Mr. Geo. L. Ford, his wife, and two children; Mr. Talcott and his wife; the father and mother of Mrs. Ford; and a man and woman servant—eight in all. Mr. and Mrs. Ford are in good standing in society, and in communion with the Episcopal Church in that place, and neither of them had any knowledge of, or sympathy with, Spiritualism. Mr. Talcott was a Free-thinker. Mrs. Talcott alone had any knowledge of modern Spiritualism.

On Wednesday, the first day of last October, Mrs. Ford was suddenly seized with strange motions and actions, gestures and contortions, and she was violently exercised, alternately manifesting great joy and great agony. Mr. Ford was greatly alarmed at such new and unaccountable manifestations in his wife. Soon, however, it was announced through the lips of Mrs. Ford, "This is the control of spirits; and this control shall be a stepping-stone to a new belief in the Old Church. Fear nothing. All is well. Be not alarmed at what shall happen." Mrs. Ford continued to be severely exercised by and to give communications from, what purported to be spirits, both happy and unhappy, until Sunday. The family was kept up with her day and night, excited, alarmed, and anxious for her safety. On the Sunday, just as the people were coming out of the church, which is immediately by the yard-door of Mr. Ford's house, Mrs. Ford rushed into the yard, as if driven by some determined power, and at the top of her voice, screamed: "*Water! water!*" Mr. Ford was seized by the same power, and with his wife ran into the same yard, and screamed "*Water.*" Mrs. Ford's father and mother were moved by the same power, and did the same; then the two children, and the two servants—making eight persons in all, were

in Mr. Ford's yard, right in the view and hearing of the congregation coming out of the church—all of them screaming as loud as they could, "Water! water! water! water!" This screaming continued for about fifteen minutes, accompanied with the most ridiculous gestures, contortions, grimaces, and expressions of joy and of suffering. It seemed as if all the noises ever heard, and motions ever made, were imitated by them. Nearly the whole of the congregation drew near and looked upon the strange phenomenon with wonder and amazement. It appeared evident that there was no volition exercised on the part of any of this frenzied family. Each was moved to make these curious demonstrations before the public in such a time and place, by some power over which they held no control.

After about fifteen minutes, by the aid of some friends who came from the crowd of witnesses, Mrs. Ford was conveyed into the house, and was followed by the other members of her family. She then fell into a trance, and lay to all appearance dead for about an hour; after which she was controlled by a spirit that made her utter the most terrible oaths and curses. Mrs. Ford had ever had a great horror of profane language, so much so that she desired never to have a man in her husband's employ who used a profane word. Mr. Ford, like his wife, was made to utter oaths and curses, which in his ordinary condition he had never done. All the family affirm that in these strange manifestations they had no control over their actions. A doctor was called, and he pronounced the manifestations to be insanity. Still Mrs. Ford continued to be under spirit-influence. She performed the most beautiful and difficult airs in music, of which airs she had no previous knowledge. Then she would use the most horrible oaths. She uttered in a clear and intelligible manner the most heavenly strains of thought; then her utterances became jumbled, confused, and unintelligible. Spirits seemed to hold perfect control of her, and all grades seemed to have equal access to the use of her organism. In the course of a few hours all the family except Mrs. Ford, her father and mother, entirely recovered from this fit of "possession." A consultation of doctors was held on the cases of Mrs. Ford, her father and mother, the decision of which was, that each was positively insane. Accordingly, the select men of the town caused them, on the ninth day of October, to be carried to the Insane Hospital.

Eight days after her father's removal to the hospital, he died, and his death was calm, happy, beautiful. Mrs. Ford's mother was discharged from the hospital on the 10th of November. Mrs. Ford is still in the hospital, and is still under spirit control. The whole family of Mr. Ford, excepting his wife, are now, entirely free from the influence that occurred on the first Sunday of

October. It is a question that should be agitated by thinking men at the present time, viz., What is the best treatment for a case like this? Should she be at the hospital? Or, should she be at home? What is insanity? Does not Spiritualism open a new view of it, and give it a different definition from that of the old school?

SPIRITUALISM IN AUSTRALIA.

THE following letters, which were written at various times and places, and a few of which were published in the *Empire* newspaper, Sydney, New South Wales, are now republished in a connected form for the benefit of those who will take the trouble to read them. It is hoped by the author that their publication may serve the cause of truth.

STRANGE FACTS IN CONNECTION WITH SPIRITUALISM.

To the Editor of the "Empire."

SIR,—A writer in a late number of the *National Review* says that:—

"There exists in the human mind a sort of nebulous district, inhabited by the things we are not sure of, and which we are content enough to see no present hope of determining." We believe that every thinker will admit the correctness of the reviewer's opinion. His language aptly expresses the condition of most minds, or, at least, of most thinking minds, with respect to a very wide range of philosophical and social questions. There are many doctrines in theology, many phenomena in nature, many facts in science, many speculations in mental philosophy, which must ever remain obscure and incapable of solution. This statement is peculiarly applicable to the phenomena which occupy that nebulous strip of border land which lies between the worlds of matter and spirit. That dusky region forms the native home of ghosts, apparitions, spectral illusions, and other obscure and impalpable realities. There flourish in boundless profusion all the marvels of witchcraft and divination along with all the wonders of mesmerism, psychometry, clairvoyance, second sight, electro-biology, and modern spiritualism. Many of the phenomena which these generic terms are employed to indicate are incapable of being reduced under the dominion of any known general laws, and consequently are regarded as mysterious and inexplicable. Science has scarcely attempted to account for them. Scientific men have been too busily engaged in examining and classifying the tangible phenomena of the material world to devote themselves to the investigation of things which in all cases are recondite, and in many illusory. Our *savans* have found that they can obtain definite results by examining the material side of nature, and that they cannot always obtain such results by examining the immaterial side; and hence they make the examination of the former the business of their lives, and abandon the examination of the latter as out of their province. Perhaps they act rightly. The action of the mind whilst engaged in the elaboration of thought, and the influence which the mind exerts over the bodily system, are much more obscure, and more difficult to analyse than phenomena of a purely physical character. The latter can be examined chemically, mathematically, microscopically, and in various other ways; but the former will not admit of the application of any material tests whatever. Thought cannot be measured by a Gunther's rule, nor can the intensity of motion be gauged by a dynameter.

Of all the wonders of modern wonderdom none are considered more wonderful

than those produced by and through the instrumentality of spirit media, that is, persons who are supposed to be under the special influence of spiritual beings. At the present time there are thousands of such media in both Europe and America, all of whom profess themselves able to hold intercourse with the world beyond the grave through the instrumentality of spiritual beings. Through the hands, or tongues, or intellects of these media, the spirits of departed men and women are supposed to speak to the living, and convey to them messages of affection, as well as of instruction in various matters pertaining to human welfare.

Can we then hold intercourse with the spiritual world? Has the great gulf which separates this life from the next been completely bridged over? Are we surrounded by viewless beings who watch over us with an affection as deathless as their own life, and who are constantly endeavouring to benefit us by silent and admonitory prompting? Is it a fact that unearthly agents have revisited the glimpses of the moon, and made night beautiful with their glorious presence? These are questions to which no full and satisfactory answer can be given, but which, nevertheless, are supposed to be answered in the affirmative by the alleged phenomena of spiritualism.

Feeling extremely anxious to test the truth of these phenomena, we some months back began a course of experiments upon ourselves, under the impression that if spirits had operated upon one organism, they were just as likely to operate upon another, and consequently were as likely to manifest their presence to ourselves as to people in America or elsewhere. The phenomena we elicited were certainly very curious, and perhaps inexplicable, but, nevertheless, not sufficiently definite to throw much light upon the strange hypothesis of spiritualists. At the first sitting I (for I must drop the magniloquent *we*,) was impressed or rather seemed to be impressed, by some strange external influence. After sitting for some time, my arm became affected with mesmeric spasm, and rising slowly from the table began to perform strange spiral flourishes in the air, after which it descended to the table, and then the hand began to write out a series of communications similar to the following:—

"I am thy father," (here the name of my father was written); "I am in the second sphere."

A number of mental questions were then asked, to which distinct answers were written out, and the sitting was at an end.

I confess that this supposed interview with a spirit startled me considerably, and stimulated me to prosecute my experiments with renewed vigour. I continued, therefore, whenever a suitable opportunity presented itself, to wait for the afflatus. I soon discovered that the supposed influence was capable of affecting different muscles of the body, and that it did so nearly always in the same manner. The spasms were rather agreeable than otherwise, and, even when at their greatest intensity, were never painful. The sensation was very similar to that of yawning, but was much more intense. Sometimes it was so very peculiar as to render it almost impossible for me to believe that it arose out of myself. Several other facts presented themselves to my notice in connection with this convulsive writing. I found that my mind had perfect control over the spasms. I could originate them whenever I pleased; I could stop them whenever I liked. I found also that all the supposed communications written out by my hand were merely the expression of my own thoughts. The thought would first enter the mind, and then the hand would reduce the thought to writing. These facts, and many cognate ones which I observed, and which occurred uniformly at every sitting, convinced me in the end that I was impressing myself, and that the spasms, instead of being produced by an external agent, were produced by the abnormal action of my own mind on my own muscles. It is needless to detail all the experiments which I instituted with a view of deciding this point. One or two classes of them may, however, be mentioned. I often purposely allowed my fancy to wander without control or hindrance, and invariably found that the ideas which rose in the mind—however gross, fantastic, irregular, vulgar, pious, or wicked, they might be, were always written out by the hand, and that no ideas were ever written excepting those which had previously entered the mind. These facts go far towards explaining one class of supposed spiritual manifestations—*viz.*, those given through writing

media.* The phenomena produced in my case were precisely analogous to those produced in others, and hence the hypothesis which explains the one will serve to explain the other. If it be assumed that I was under the influence of a spirit at the time my hand and arm were in a state of spasm, it must also be assumed that the spirits obtrude all sorts of mental rubbish on the mind, and then cause the hand to record it, and that they either are ever on the watch to act imperceptibly in conjunction with human volition, or else that they prompt volition, and then act in conjunction with it. Both these suppositions are very far fetched, and seem as if purposely invented to support a theory. My own consciousness points to a very different explanation. The phenomena which were produced in my own person lead me to suppose that the mind can act on the muscles in several ways, or at least that it has two modes of acting on them. The first of these is the ordinary one, which scarcely admits of description, and still less of explanation, but which, nevertheless, is familiar to every one; and the second is an abnormal mode, quite different from the ordinary one, and which often tends to counteract the influence of normal volition. It is the abnormal action of the mind that produces spasm, and it is the normal action that controls that spasm. To the abnormal action of the volitional influence, complicated perhaps with other causes, I attribute most of the phenomena of chorea, catalepsy, and electro-biology. The cause and cure of that class of diseases which physiologists term "feigned," ought to be looked for in the same direction. It is just possible that this hint may be of use to the physician, and may lead him to apply mental remedies to exceptional cases in lieu of the common and useless prescriptions of the pharmacopœia.

I have now to describe some very curious phenomena that were produced at one of my sittings, and which I confess myself unable to explain, either to my own satisfaction, or to that of others. But, in order that the philosophical reader may be in a position to form a judgment on these phenomena, it is necessary that I should make him acquainted with the following facts.

I am the editor of a country newspaper. I have an immense amount of literary work to do in the course of each week. I have leading articles to write, meetings to report, news to prepare for the press, paragraphs of all sorts to invent, and a vast quantity of miscellaneous business to transact. It is needless to say that this constant action of the mind is excessively fatiguing to the body, and predisposes the brain to abnormal action. On Friday nights I have to sit up writing, reading proofs, and transacting other business connected with the publication of the paper on the subsequent Saturday morning; and hence, in the latter end of each week, I have to labour for about twenty-four hours continuously. As I am a large powerful man, endowed with a strong constitution, (which I have never abused), and withal in a state of excellent bodily health, the labour I have mentioned takes but little effect upon me. I think it necessary, however, to mention all these facts, in order that the philosophical reader may make due allowance for the influence of such prolonged mental and bodily exertion on the brain and nervous system. The spiritual *séance* which I am about to describe occurred on a Saturday, after the conclusion of my weekly labours, and at a time when I was very much fatigued.

No sooner had I sat down to the table than my hand became more powerfully affected than it had ever been before, and after performing many flourishes in the air, settled down on the table, and began to write out a series of communications. My consciousness seemingly indicated the presence of an external agent who seemed to be in close communication with my own mind, and who appeared to force on my thoughts answers to my queries, and thus to cause my hand to write these answers out. The questions were proposed by me, sometimes vocally and sometimes mentally, and were answered in the usual way by the hand. The spasms were unusually violent, but not disagreeably so

* This is a mistake. Communications through the hand are not always, nor even generally, first passed through the mind of the medium. Often the writing is purely automatic; the medium having no knowledge of what is written. Nor is the writing usually accompanied by the spasms described by the writer.—ED. S. M.

Indeed the sensation produced by them was rather pleasant than painful. Occasionally a cold shiver would run down my back, and a sort of half faintness steal over me as the consciousness that I was in close proximity to a ghostly visitor forced itself upon my mind. I was determined, however, to persevere, and therefore asked question after question, to all of which I received distinct and intelligible answers. Having received many communications, and not feeling satisfied with any of them, I thought I would put the supposed spirit on his or her mettle, by testing his or her knowledge of language. Give me, I said aloud, a proof of your existence, by writing through my hand a word which I have never seen nor heard, and the meaning of which I do not know, but which shall nevertheless be a word in some language and have a specific meaning. No sooner had I uttered this challenge, than something seemed to say to me, "I will," and straightway the hand became affected with spasm, and slowly wrote out the word "Absochin." At the moment, and for some time afterwards, I regarded this word as gibberish which had occurred to my mind at the time, and had been written out in obedience to abnormal volition, but I subsequently ascertained that it is a word, and has a great variety of meanings. *Absochin* in Hebrew means a sorcerer's cell, divinely called, inspired by a spirit, and has also other meanings; whilst *Absochin* in Chaldee denotes a man with a long beard, and also a father's dwelling place. I am not acquainted with these languages myself, and therefore make this statement upon the authority of others. I have no recollection of ever having seen or heard the word previously to the time I wrote it on the paper.

Immediately after this experiment I inquired—Where shall I go in order that I may be prosperous in life? The answer which was obtruded on the mind was *Geelong*. The hand had just begun to write the word *Geelong* on the paper when the following mental colloquy took place:—Myself: "Give me a proof of your existence, by forcing me to write this word against my will?" Ans: "I will." Myself: "I will resist you with all my might." Ans.: "I will make you write it." Myself: "You shall not," Ans.: "I will. I will force you."

My whole body then became violently affected; all my muscles were thrown into a state of spasmodic action. My right arm was forced upwards into the air, and then forced down upon the paper. My fingers and thumb were drawn inwards, and my whole hand in this bent state moved over the paper and slowly finished the writing of the word *Geelong*. So violent were my efforts to resist that my feet went see-saw fashion under the table, but all in vain, as I was forced to write the word. I confess, I was startled. I did not think much of the word *Absochin*, because I did not know that it was a word at the time I wrote it, but being forced to do a thing which I had determined not to do, and that too at my own request, was quite enough to occasion surprise and even terror in the breast of any man of ordinary nerve and firmness. It was broad daylight, however, and there was no chance of the candles burning blue—so whatever agitation I felt soon subsided.

Shortly after the effect of this spiritual violence had passed away, I said aloud, give me a vision, meaning at the time that the vision should be a further proof of the existence of the being that was dealing with me. I had no sooner uttered the words than I felt as if something touched the hair of my head—the sensation being closely akin to that of the *aura* which is felt in some diseases. I said to my wife, who was in the room with me, "Make a few mesmeric passes over my head," but I do not know what prompted me to ask her to do this. She made the passes, however, and they produced a very marked effect. My whole body seemed to be inflated, but not as if with wind, while even my fingers stood away from each other like the hairs on an electrical "fright." I had not the slightest particle of fear, nor was I asleep, nor even dozing at the time; but, on the contrary. I was talking now and then to my wife, mentally watching all that was transpiring in myself, and filled with intense curiosity. No sooner had my wife finished making the passes, than something apparently said to me, "You now see through the magnetic medium," and at that moment the figure of a woman entered the room through a door which was opposite the table at which I was sitting, and after standing a moment in the doorway looking steadfastly at me, she moved, quite in a natural way, across the room round a

table, and coming close up to me, sat down on my knee, and kissed me several times. It was the apparent sight of this woman which first suggested the thought of her. Had I been thinking of her previously, I would have said that it was the thought of her which had occasioned the vision. I knew her the moment I saw her. I had known her in the early part of my life, and then she had been pleased to regard me with that sweet passion which is common to youthful hearts, and which only youthful hearts can feel. Circumstances separated us, and we never met again. I thought she looked older and more womanly than when I had seen her last. I felt conscious that she was dead the moment I saw her, but still I was not in the slightest degree alarmed. I noticed particularly the skin of her face, throat and neck. It did not seem luminous, but was nevertheless different from the skin of a living person. I thought her whole person was composed of some sort of highly etherialized matter. The drapery surrounding her person was flowing and cloudlike. I thought too, she spoke to my mind, and that the following colloquy took place between us. "How long have you been in the spheres?" "Seventeen years." "Where did you die?" "At G——, (that was the place where she had lived)." "What did you die of?" "Bronchitis." "Where are your father and mother?" "In the spheres." "Are they together?" "No; my father is in one sphere, and my mother in another."

Some further conversation occurred, and then the vision gradually faded from my sight.

I then went up stairs and lay down in bed, but had no sooner done so than the visual appearance came again. This time she looked much dimmer and more cloud-like than on the previous occasion. She took hold of my hand and pressed it warmly in her own, and then said to me, "You will die in about fifteen months from this date; I will be with you at the moment of death—farewell."

Gradually the figure of this woman faded from my view. A wide street seemed open before me, along which she seemed to glide. The street was lined with irregularly built houses on either side, and seemed clothed with unearthly beauty. A brilliant yet soft mellow light, such as is seen in the sky only, illuminated the buildings. I saw the figure of my ghostly visitor enter into a house, and sit down on a superb chair, which stood in the middle of the apartment. A moment or two after she had sat down, I saw a gorgeous ornamental harp spring up before her, and I thought she began to play on it, but I heard no musical sounds whatever. The vision then gradually faded from my sight as sleep overpowered my senses. When I awoke, my wife paid me the compliment of saying, that after I had laid down in the bed, I lay for some time with my hands clasped, and seemed like a person "daft"—a conclusion which the reader has doubtless arrived long before this.

I confess, I scarcely know what to make of these phenomena. They are analogous to many of the phenomena produced in the domain of modern Spiritualism, and the same hypothesis which would serve to explain the one, would likewise serve to explain the other. I will not decide rashly either way, but will rather wait for light. My story is no idle tale, written for the purpose of amusing a leisure hour, but on the contrary is a sober narrative of facts which have occurred in my own experience, and which I am sure every philosophic mind will agree with me in thinking to be exceedingly curious. My explanation of them I leave to abler hands. I believe that they are explicable upon ordinary principles, and without the supposition of any spiritual agency. They are probably traceable to the workings of the fancy, combined with a prospective mental action occurring at a time when the brain was enfeebled by want of rest and prolonged literary labour. I have the honour to be Sir,

Your obedient servant,

Braidwood, New South Wales,
June 15th, 1859.

NOTE.—Since the preceding was written I have become better acquainted with the facts of Spiritualism, and feel inclined to regard the vision described as a waking dream and nothing more. Fealty to truth compels me to apprise the reader of the opinion I have been led to form on this point, from a careful review of all the circumstances of the case. The rest of the phenomena described were obviously spiritual.

MR. D. D. HOME.

WE understand that Mr. Home has nearly completed his forthcoming Memoir, *Incidents of my Life*, and that it will be published in a few days by Messrs. Longman and Co. It will, no doubt, have a considerable sale, and if he have stated only a small part even of his remarkable experiences, it will certainly be received by the outside public and the press with a storm of incredulity and abuse. This, however, will be nothing new for Mr. Home, or for any one who has allowed his name to be connected with the marvellous phenomena of modern Spiritualism, and we have no doubt that he has well calculated the cost of this unreasoning mode of reception.

Perhaps there is no living man who has been more vilified and calumniated, and who had more false statements invented to his prejudice than Mr. Home. The press, which assumes the place and the duty of telling the public what it ought to believe and what it ought to disbelieve, has, in his instance, given a notable example of how little it is to be depended upon for an honest statement of facts, and how little it is fitted for its self-imposed duty.

One of its most persistent falsehoods has been, that it was all very well for Mr. Home to be in England, and to shew here the surprising phenomena which occur in his presence, but that in France he had been publicly detected and that his character there was so bad and so notorious, that he dare not shew his face again in that country for fear of imprisonment, and that he would be no longer received in any good society. All this and more we have heard a hundred times repeated, and that the Emperor and Empress of the French would have no more to do with him, nor allow him to approach them.

Those who best know Mr. Home have had no need to be warned against such silly calumnies, and they have known their falsity throughout. In the hope, however, of its proving a caution to those who, in their intense hatred of inconvenient facts, are reduced to invent such statements, we beg to announce that Mr. Home arrived in Paris from London on the 20th of January last, and that he was received at the Tuilleries on the following day, and has since attended there on several occasions. We see his name also as having been present at the grand ball given by the Empress, on the 26th January, and he has been, of course, equally well received amongst the highest nobility of France.

Mr. Home's book is being published in France and America simultaneously with the English publication.

SPIRIT PHOTOGRAPHS.

WE have received further intelligence as to these alleged phenomena of spiritual power, upon which we place a high value. It consists of a letter from Dr. H. T. Child, of Philadelphia, who is so well known to many in this country as a man of science, and a clear philosophical thinker. We have the highest confidence in his power of honest, steady, scientific observation. He made a journey from Philadelphia to Boston on purpose to investigate the whole process, and the following is his report which we extract from the *Banner of Light* of the 3rd January. The subject has now been investigated by many photographic artists, and men of science and observation, and hitherto no one of them has been able to discover any flaw in the evidence for their truth, which, considering the lapse of several months since they were first tested, is in itself no small addition to the existing evidence. What may be discovered in the future as to them we do not know, but up to this time it is noteworthy that although the fullest investigation has been allowed to so many competent persons, no one of them has been able to point either to fraud, or to any reasonable method in which they could have been produced on the known principles of the art without discovery.

It will be seen that Dr. H. T. Child was well aware of the two modes which experienced photographers had suggested as possible, namely, the ghost method of Sir D. Brewster, and the use of a lamp and picture in the dark room, from which latter a dim image might be fraudulently thrown on the plate. These modes and the use of mirrors, and the common suggestion that an old plate or glass was used, on which a faint image had been first impressed, form really the list of possibilities, which the most experienced persons have as yet been able to put forward, as against the spiritual theory. It will be acknowledged at once that they all fail to account in any degree for correct likenesses of the spirits being produced, unless the sitters were also in collusion with the photographer, and brought pictures of their deceased friends for the purpose of deception which, in the case of many of the sitters at least, is a theory that to us would be by far more wonderful than even their alleged spiritual origin.

As we have said before, we know of no reason why such spirit pictures may not be possible. For the rest, it is merely a matter of evidence, and hitherto that evidence is all one way. Nothing to the contrary has yet been advanced which is worth a moment's thought, as compared with the affirmative observations of the very competent persons who have given us the results of

their observations. As soon as evidence of a contrary nature appears we will honestly place it before our readers, and if it should be sufficient to overbalance the testimony in favour of the spiritual theory, both we and our readers will give it all the weight to which it is entitled, and frankly and without shame, acknowledge its consequences.

We hear that two of these spirit photographs, produced by Mr. Mumler, are in the possession of a gentleman in London, and that the alleged spirit-forms are by no means such as to impress him with a belief of their spiritual origin; in fact that they are more like images thrown from a *carte de visite* portrait. As we have not seen them we can form no opinion of our own of them but from hearsay. Probabilities of such a kind, would not have much weight in determining the question of their origin, for we consider the whole as a matter of evidence, and not of theory. If the philosophical idea thrown out by Dr. Child at the end of his letter be of value, as we think it to be, any imperfection might well be caused by the imperfect mediumship of Mr. Mumler, whose organism might not be sufficient to produce the images in any other or better way. With other mediums the case might be different, and if there be truth in the process we must wait for repeated instances through him and other mediums, before we form positive conclusions on any part of the theory. We will now introduce Dr. Child's report:—

"In accordance with my promise, I send you an account of my visit to your city for the purpose of investigating this matter, and, if possible, obtaining some of the pictures. Having previously made arrangements for sittings with Mr. Wm. H. Mumler, on the 18th of December, 1862, I came to Boston. I had heard that Mr. Mumler was becoming very tired of the repeated investigations, and in a letter to me, in which he declined furnishing an opportunity to Mr. Rehn—a well-known photographer of our city—he said, 'Ever since I have commenced taking these pictures, I have been constantly dogged forward and back from my camera to my closet by *investigators*, till I have become sick of the name. I have been harassed enough by self-appointed investigators, and find there is no end to it.'

"I was not discouraged by this, nor by another significant fact, to wit:—The learned philosophers, who constitute the American Photographic Society, as I was informed, at their regular meeting in the city of New York, had solemnly resolved that the 'spiritual likenesses are a fraud and a gross deception.' The shade of old Galileo, the spirit of Columbus, and a host of pioneers in art, bear testimony in reference to the delusions of such *learned* bodies, that led me rather to infer that these pictures were real, because of this decision. I knew there were several

processes by which shadowy pictures might be taken—the one suggested by Sir David Brewster, of diminishing the time of sitting for a part of the picture, has become quite familiar; another, in which a faint picture is made by using a second negative plate and a small lamp, placing them in such relation to each other that the rays of light from the lamp will pass for a few seconds through this negative, on to the prepared plate. I have seen a picture taken in this manner, which had some resemblance to the pictures taken by Mr. Mumler; there was, however, a very marked yellow tint in this, the result of the artificial light of the lamp. It differed also in this, that the picture, as in the case of Sir David Brewster's 'ghost-pictures,' was entire, the head and feet being equally well printed. Under these circumstances, I was introduced to Mr. Mumler by my friend, Mr. E. Haynes, of Boston, at Mrs. Stuart's Photographic Gallery, No. 258, Washington-street. He received me very kindly. I remarked that I had come to have sittings with him, and that I had brought a glass with me from Philadelphia, with a private mark upon it, (the mark was my own name and residence, written with a diamond on the glass, in phonographic characters,) and if he had no objection, I would like to have the picture taken on this. He replied, 'Certainly, and I wish you to witness the whole process.' He then took me into his operating-room, and I saw him clean my glass, pour the collodion upon it and dry it. After which, both of us entered the dark room, and he put it into the bath of iodide of silver; the door was then closed, and it was entirely dark, there being *no* lamp or light of any kind in the room. While waiting for the plate to become coated in the bath, he conversed very freely with me about his method of preparing the chemicals, &c. When a sufficient time had elapsed for the plate to become coated, he took it out; and I know it was the same plate, although I could see nothing in the dark, because it had my private mark upon it, and I saw this when it was put into the bath, and I noticed it again when it was taken out of the shield. Having placed it in the shield, he gave it to me while we were still in the dark room. He then opened the door, and I carried the shield to the camera, and sat in the window near it, where I could see it all the time.

"I then took my seat, and Mr. Mumler adjusted the focus, placed the shield in the camera, took off the cover, and counted thirty-five seconds, then covered it again, and requested me to take out the shield and carry it into the dark room. On entering this room he opened the shield, and I examined it carefully to see that there was nothing in it. He then lit a small fluid lamp and put it upon the edge of the sink, about eighteen inches to the left of the plate, and in a position very nearly level with the glass

which was held in a horizontal position all the time, with the edge of the plate toward the lamp. In this position he poured the developing fluid on it, and in a few seconds we perceived two forms on the plate. After washing it, Mr. Munler handed it to me, and I took it out to the window, when I saw my own figure and the head of a male person, whom I could not recognise, on this plate.

"My daughter, who was with me, also had a picture taken, and on this plate there is the head of a female. The weather having been cloudy, I have not been able to have any of the pictures printed yet. I will send them to you as soon as I get them.

"So much for my observations. Now for the theory that the spirits have given me. There are three forms of matter. First, tangible matter; second, the imponderables, well known to science as heat, light, electricity, magnetism, the Od force and the life principle. These become more refined in the order in which I have named them, and thus approximate toward the third realm of matter, which constitutes spirits, and the home they dwell in, in the spiritual world. Photography, or the art of printing by light, is the most spiritual of all the arts, and by it any substance that is sufficiently dense to set in motion the rays of light, may have its form and character printed on the plate, being received there by the delicate and perceptive chemicals which are used. But spirit forms are so much more refined than light, that they cannot set in motion or reflect its rays. To do this, they require the aid of the life principle—the Od force—magnetism and electricity. These may be obtained from certain mediums, and the atmosphere around them; and when thus obtained and properly placed, either around a spirit form, or combined and formed into such a model as to represent the form itself, either of which will be enabled to set in motion the next form of matter, which is light, and print an image upon the glass. It does not require as much light to print this as it does to make an image on the retina of the human eye, and hence these forms are not visible. This model process is the one which will be first introduced, and hence the forms of spirits and objects will not be very perfect.

"I am frequently asked, 'Do you really believe there is no deception about this matter?' I answer, that, so far as I could see, there was the utmost fairness and candour, and I have, therefore, no reason to believe that there is deception. If there cannot be any other explanation given of the present phenomenon than the spiritual one, I shall wait hopefully for the introduction of this beautiful manifestation of the continued existence and identity of our loved ones who have gone to dwell in the inner temple. My impression now is, that the pictures and objects

that have been taken are models made by the spirits.—HENRY T. CHILD, M.D., 634, Race-street, Philadelphia, Dec. 25, 1862.”
—*Banner of Light*, 3rd Jan., 1863.

We have since received the following letter on this subject from Mr. Coleman:—

“Sir,—My friend Mr. Daniel Farrar, of Boston, a gentleman who occupies a prominent position in the commercial world, and who has long been identified with Spiritualism in America, has sent me several specimens of the spirit photographs, which corroborate the statements previously made of the reality of this novel and interesting phase of spirit power.

“The spirit-likeness in each, though shadowy, is quite distinct, and in one which accompanies the portrait of Mr. Alvin Adams, the well-known express agent of America, the form is as perfect as if one in the flesh had sat before the camera: of this it is said that the figure—a boy seated, and intently reading a book—is a good likeness of a nephew of Mr. Adams, who died a few years ago.

“Mr. Adams, like Mr. Farrar, holding a highly respectable position in the trading community, has been an acknowledged believer in Spiritualism for some years, and in his intercourse with the spiritual world has been accustomed to receive messages purporting to be from Daniel Webster, the great American Statesman, and Mr. Farrar informs me that at another sitting Mr. Adams’ own likeness was accompanied on the same plate by an excellent likeness of the deceased statesman.

“Another of the photographs I have, is the likeness of Mr. Luther Parks, a wealthy resident in Boston. The spirit figure by his side, is also that of a nephew who has frequently communicated with him, the likeness being recognized as ‘strong’ by all the members of his family.

“Two others which I have, accompany the likeness of Mrs. Farrar. This lady, I am informed, went to the artist’s rooms, in the hope of obtaining a likeness of one of her departed children, but though each plate has a distinct portrait, the one that of a boy, and the other of a girl, they are not recognised as the likenesses of any one known to Mr. or Mrs. Farrar. This is important, as it destroys one of the theories already raised—that the emanations of the brain of the sitter take the shape you most desire, and are embodied in a palpable form. Mr. Farrar adds that he has heard of many others which have been fully identified as the likenesses of departed husbands, wives, and children, and he says, ‘I am not prepared to give a decided opinion in regard to this matter, but like many things that have transpired in my

investigation of Spiritualism, the evidence in favour of the spirits is stronger than for any other theory.'

"I had nearly forgotten to add the most important part of Mr. Farrar's letter. We are naturally suspicious of all new forms of spiritual development, lest we become the victims of some clever charlatan. One cause of doubt would remain whilst this new phase was confined to a single operator, but that is lessened, if not removed, by the fact communicated to me by Mr. Farrar, that Dr. Gardner, the pioneer of Spiritualism in Boston, first heard that some pictures had been taken at Roxbury which had a second figure that could not be accounted for by the operator. Soon after this event the Roxbury photographer heard that similar pictures were being produced by Mr. Munler, in Boston, *which were* called *spirit pictures*, and being a very decided orthodox Christian he refused to have any more pictures made that bore the second figure, saying that if it had anything to do with Spiritualism it was the work of the devil, and he would no further lend himself to it. Dr. Gardner, however, found by closer enquiry that a young man in the employment of the Roxbury artist was a medium, and the Doctor induced this young man, despite of his employer's scruples, to give him a private sitting, at which the one, No. 3, bearing the doctor's likeness and a remarkable spirit figure, was obtained. It was at this Roxbury photographer's also that Mr. Robert Dale Owen obtained a spirit-portrait along with his own.

"I may add that I have shown the pictures to one of our leading photographers, who looked at them with much surprise and interest, and he has, at my request, consented to try some experiments with a view of testing their reality, and if possible, of producing, with the aid of a medium, similar effects, of the result of which you shall be duly informed.

"Yours, &c.,

"BENJ. COLEMAN."

Since the foregoing was in type we have received from Dr. H. T. Child some of the spirit photographs, and we have also had an opportunity of closely inspecting those mentioned in Mr. Coleman's letter. In order that our readers may possess the same advantages as ourselves in forming a judgment upon them, we have arranged with an eminent photographer of London for their reproduction, and a series of three may be purchased in a packet, of Mr. Pitman, 20, Paternoster Row, for 3s. 6d.

Those who think of spirits as "airy nothings, without a local habitation or a name," will have their predilections roughly broken in upon, by finding a well dressed spirit sitting on a chair, or

in some other easy position, shewing how easily they can still adapt themselves to our mundane circumstances. We do not however feel ourselves called upon to apologize for the spirits, in whatever decent form they may choose to be photographed, as that is not at all our affair. Our duty ends in presenting to our readers the evidence on which it is asserted that such-and-such forms became impinged upon the camera, and we are not answerable for more than the good faith with which we produce this evidence. If spirits ought to be gas, or naked, or dressed in flowing robes, or if they should have wings, then they must be called to account for appearing, if they do appear, out of their proper fashion.

It is however quite possible to suppose that spirits should have the power of assuming for the moment, such forms and dresses even as would lead to their identification by their relatives or others, and indeed our readers will remember numberless cases in which this has been stated to be the case with the apparitions of those who have gone before. So there are many cases in which spirits have been first seen in mirrors and looking glasses. If then they can appear and throw their image upon a glass, so as to be visible to us, the whole question of impossibility falls, for the photographer's art is merely the preserving such an image when once thrown upon his camera or plate.

We beg also to draw attention to the concluding extract from the pamphlet of Mr. Harro-Harring, reviewed in our "Notices of Books" in this number, in which we allude to certain magnetic suns or rays of light found to have been impinged on the photograph of a child taken shortly after death. This was at Rio de Janeiro in 1855, and if such an emanation as magnetic rays can be photographed, we think that it helps us some part of the way towards spirit-photography.

Of course the *Photographic Journal* of London is true to its instincts, and denounces the whole as a shameful imposture. We should have been quite surprised had the editors come to any other conclusion. We invite these gentlemen, however, to produce likenesses of the deceased relatives of their sitters, whom they have not previously known, and without the collusion of the sitters, in the presence of honest and experienced investigators, who shall not be able to detect the imposture. That is the problem which they profess to have solved, and we shall look in the next number of their journal for a full exposition of how they have performed the operation.

We shall also be glad if there are any willing-hearted photographers, who will try in the other direction; they should have sittings with persons of mediumistic power, and see if the American experiment can be repeated in this country with equal success.

MR. W. P. ANDERSON, THE SPIRIT ARTIST.

THE *Banner of Light*, of Boston, contains an account of this new phase exhibited through Mr. Anderson, of Boston. Of the pictures and the mode of their production, it is said that the portraits are drawn upon artists' paper with *lead pencils*; and that they have a much more life-like expression and effect than might be expected through this simple means. Even the effect of *several colors* can be produced from a black pencil, by the singular combinations of light and shade!—though this is not *ordinarily attempted*. As his labours are of a very fatiguing character, from the exhaustion of his magnetic strength, but a brief time is spent in *continuous* occupation with the pencil, not longer, usually, than half an hour, without rest, under favourable circumstances—oftener less.

Mr. Anderson is clairvoyant, and spirits appear to him, at any time, as substantially as those in the flesh, and converse as free is held with them. While using his pencil he is in a nearly trance or unconscious state, and subject to the *real* artists who are using his organism. The pictures are not in *miniature*, but of *life-size*, and represent the persons, who are the subjects, in all the peculiarities of dress, &c., which belonged to them in life, at whatever time distant they may have lived. A very pleasing feature of these portraits is the lavish display of floral embellishment with which the more elaborate and highly finished ones are adorned. A work which Mr. A. will produce in two or three hours, would occupy artists of the readiest skill many days, and often weeks—by their own admissions—and at the same time it exhibits all the marks of consummate ability, in design, in calculation of space, and in perfectness of execution. Portraits are commenced from the lower extremities and wrought *upwards* to completion as often as the reverse; especially is this the case when the figure is made to rest upon some elaborate pedestal.

MANIFESTATIONS AT WINCHESTER

WE hear of a curious *séance* at Winchester, which was got up impromptu by nine of the clergy who were assembled together, and the conversation taking a spiritual turn, they sat at the table, which speedily became extremely lively under the clerical manipulations. They were so much surprised at the result, and so unable to account for it, and perhaps so much scandalized at finding that the devil could so readily enter into them, that they determined to keep the sitting from being known. We hope therefore, that to oblige them, our readers will say nothing about it.

SILVIO PELLICO.

IN THE SUMMER, 1821, FROM THE PIOMBI OF VENICE.

ONE night I went to bed just before the dawn, and it appeared to me that I certainly put my pocket handkerchief under the bolster. After some moments of dozing, I awoke as usual, and I felt myself being strangled. I felt my neck tightly bound round—strange! My neck was bound round with my handkerchief tied tightly in several knots. I could have sworn not to have tied those knots, nor to have touched the handkerchief since I put it under the pillow. I must have done it dreaming, or in a delirium, but I do not believe it; and from that time I felt a sort of suspicion that each night I was going to be strangled. I can understand how ridiculous such hallucinations must appear to others, but to me who felt them they caused me so much agony that even now I shudder. They disappeared each morning, and as long as the light lasted I felt my soul strong against these terrors, and as if it were impossible ever to feel them again; but as soon as the sun went down I began to tremble, and each night brought back again those fearful strangulations of the preceding night. The greater my terror in darkness, the greater appeared my strength during the day, showing myself gay to my companions, with the two boys of the patriarchate, and with my jailors. No one hearing me, so jocose as I appeared, would have imagined the miserable infirmity under which I suffered. I hoped by these efforts to reinvigorate myself, and yet nothing succeeded: these nocturnal appearances, which in the day-time I called absurdities, in the night returned to me to be a fearful reality. If I had dared, I would have supplicated the commissary to have changed my room, but I never could bring myself to make this demand, fearing to be laughed at—all reasonings, all resolutions, all contrivances, all prayers, being in vain. The horrible idea of being totally and for ever abandoned by God seized me: all these malignant sophisms against Providence which, in my state of mind a few weeks before, appeared to me so absurd, now came and germinated in my head. I wrestled against these temptations several days, and then I succumbed. I ignored all goodness in religion. I said as I heard from those mad Atheists; and as Julian, religion only enfeebles the mind; I arrogated to myself to believe that, renouncing God, my mind would become stronger—insanity! I denied God, and I did not know how to deny those malignant invisible beings who surrounded me, and fed on my agony. By what name can I call this martyrdom? Enough to say that it was an illness. Or was it a Divine chastisement to humble my pride, and to make me know that particular light? I could

become incredulous like Julian, and darker (more obscure) than he. Be this as it may, God delivered me from this distress when I least expected it. One morning, having taken my coffee, I began vomiting, and I thought I had been poisoned. After the fatigue of this vomiting, copious perspirations followed; and I remained in bed till about mid-day. I fell asleep, and slept till evening. I awoke, surprised at so much quiet, and appeared to be no longer sleepy. I got up then and said, "I shall be stronger against these terrors;" but these terrors did not return. I rejoiced in full gratitude, feeling God in me. I threw myself on my knees to adore him the more for having for several days denied him, and in the effusion of my joy I exhausted all my strength; and remaining on my knees some time leaning against a chair, I fell asleep in that position. From that moment, I do not know if I slept an hour, or more; but I half awoke, and scarcely had time to throw my clothes on the bed, and then I went to sleep again till the morning. I was in a somnolent state all that day: in the evening, I went to bed early, and I slept the whole of the night. What crisis had taken place I am ignorant of, but I was cured.

Notices of Books.

DREAMS AND MAGNETISM.*

Is a pamphlet recently published by Mr. Harro-Harring, describing some oil paintings which he is exhibiting at 19, Leicester-square, and which appear to partake of some of the qualities of spirit-drawings, we find the following on Dreams and on Magnetism, and on a subject similar to, if not forming a part of, Spirit Photography.

DREAMS.

Harro-Harring, in his various writings on "*Magnetism*," has distinguished two different categories of *dreams*. 1st. *Common dreams*, caused by any material impression on our nervous system—for instance: Dreams during digestion, or if any nerves in close connection with the centre point of our nervous system (*plexus solaris*) are touched, or pressed upon, by our hands or arms, or by any other object, which in general causes "*night-mare*." 2ndly. *Dreams* connected with the spheres or elements of *clairvoyance*, which he calls "*magnetic dreams*," in which our spiritual life moves totally free and far from all material impression or pressure. Those dreams occur generally towards morning; also during the night, if no late supper, demanding digestion, disturbs the motion of our "*inward life*"—the organ of which is the *magnetic fluid* in our nerves. Although, all dreams of the second category are not magnetic dreams; on the contrary, they occur very seldom, and only to persons whose "*magnetic element*" in the *nervous system* is prevailing and not overpowered, or partly paralysed by the *blood-system*, as explained in his treatise on *Magnetism*.

* *Dreams, Clairvoyance and Magnetism*—Exhibition of Urano's Paintings, 19, Leicester-square. By HARRO-HARRING. Price Sixpence.

ELEMENTS OF MAGNETISM.

1. Man is a *spiritual* being (soul). Our body is but the instrument, the envelope of our being, which unites us with the earthly—sensual world. 2. The organ of our spiritual being (soul) the *magnetic fluid* in our nerves—the nervous system—is the *instrument* of our *will*, the means of *motion*—to move the material body. Every voluntary motion of any part of our body is effected by the organism of our nervous system;—every fibre of our nerves is an organ of our *will*. 3. The expression “*animal magnetism*” is derived from a misunderstanding. To be clearly understood in my scientific communications on *magnetism*, I have adopted the word “*animatic magnetism*” from *anima* (soul)—represented by a nervous fluid—in opposition to animal, from *animal*, Latin. 4. There is but one power, the *animatic* (spiritual) power. “Physical power” is an erroneous expression. Material substance has *no* power but in motion. Power without motion is no power; all motion is *animatic*. What is called “material power” is animatic power in motion. 5. *All life is animatic*, and testifies itself in various degrees in all the regions and functions of nature. 6. Opposite to our *nerve-organism* stands the *blood-system*. The nervous (electro-magnetic) fluid includes *life*. The blood is the material *antithesis* of the animatic power; the condition of *motion*. 7. For what aim and purpose is the *iron* in our blood? Physiology has replied until now on this question very vaguely, by no means satisfactorily. For what purpose do we attach an iron on a magnet? *To keep the electric magnetic power in motion*. 8. The iron in the human blood is the positive antithesis necessary to effect the *motion* of the *animatic* (life) power: the condition of *life*. Without iron in our blood the *animatic* (life) power in our nerves would disappear, as a magnet “dies away” without iron attached to it. The motion of the *animatic* (spiritual) and mental power occurs by *rays*; streams of light, of magnetic and electro-magnetic fluid—invisible to human eye—visible in the spheres of *clairvoyance*. All motion in and of material substance occurs by *rotation—circulation*; for instance, *rotation* of the spherical bodies (Asters)—*circulation* of the human blood, &c. All motion in the *animatic* (spiritual) world defies—with regard to quickness, rapidity—the conceptions of *time* and *space*. In the spheres or regions of the animatic (spiritual) world the conceptions of *time* and *space* do not exist, or are not admissible. Those communications in the spheres of magnetic “*clairvoyance*” (animatic magnetic dreams) are but *extension in distance of the same mysterious operation* by which we are able to write our thoughts clearly intelligible by means of the *electro-magnetic element* on a surface, in almost *no time at all*—a distance of *several thousand miles*. We repeat: the conceptions—*distance, space, time*—are unknown in the regions of animatic magnetism, *clairvoyance*, or animatic dreams.

MIRACLE OF PHOTOGRAPHY.

A very remarkable testimony of Harro-Harring's “*mysteriously magnetic power*,” signed by reliable witnesses, occurred at Rio de Janeiro, August, 1858. Harro-Harring was in *rapport magnétique* with a dying child, little Anna Carolina Josephine Girand, born January the 24th, 1847—died August the 1st, 1858. Three hours after the death a daguerreotype of the corpse was taken, upon which the effect of the magnetic fluid of Harro's *plexus solaris* (the centre point of the “nervous system”) appeared in form of a regular “sun,” with *rays* outstreaming from the centre; also with rays outstreaming from the head of the corpse;—likewise a third “magnetic sun” of equal rays below on the floor—the three “suns” forming an irregular triangle.

A lithograph copy of this remarkable photograph has been presented to us, and if the conditions of its production are scientifically verified it certainly tends very much to lessen the wonder of the spirit-photographs, the verity of which is now under examination in America. Possibly an experiment in this direction by Mr. Harring might prove him to be a medium for obtaining a spirit-photograph.

Correspondence.

To the Editor of the "Spiritual Magazine."

MR. EDITOR,—In your last number I observe that Mr. Coleman makes the following admission, which is full of faith but not of light. Speaking of Mr. and Mrs. F——, and their experience, he says, p. 26:—"Such are the marvellous statements made to me by Mr. F—— of his wife's mediumship; and I believe them. It is certainly very difficult to realize *the fact of material substances being conveyed through what is deemed impenetrable matter*, but such statements do not stand alone, &c., &c." Now, Mr. Editor, I beg to submit that it is not *necessary* to believe that material substances are conveyed, or even can be conveyed, through what is deemed impenetrable matter in order to conceive the possibility of the facts related in the paper. Take, for instance, the case of "the slipper being carried away, the door being closed, and none of the party having moved from their seats, he being directed to look in a leather bag which was lying in another room, where it was found, the bag being locked and the key in his pocket, &c., &c." Is it not possible to conceive that the door might easily be opened and closed so *rapidly* and *noiselessly* that no *natural* eyes could possibly see it? Is it not possible to conceive that the lock of the carpet bag might be opened and closed again by spirits in a non-miraculous manner? Is it not possible to conceive that the laws of motion in matter, and the laws of *natural vision*, have very different degrees of limitation in proportional relations?

These reflections were excited in my mind some years ago, when I was at a *séance* of the Davenport boys in Buffalo, where I witnessed the operation of tying the two boys to their chairs with a very long and strong rope, by Professor Mapes, who observed that he had been a sailor and would tie the cords in sailor's knots; which he did in a most complicated manner, occupying what seemed to me some twenty minutes' time, being tediously long in doing it, and unnecessarily multiplying the difficulties of untying the innumerable knots. When the boys had been thus tied to their chairs we all retired to a distant part of the very large room, holding each other by the hand (the father of the boys, myself, Professor Mapes, his daughter, and Mr. A. Brisbane), that none might stir without the others knowing it. The light was turned down so as to make the room almost entirely dark, and the spirits began to untie the ropes, which was accomplished with a noise something like that of running a cord rapidly from a windlass, and in about two

seconds, as nearly as I can guess, the cords were thrown heavily in a mass on the ground, and the light immediately turned on again. This feat seemed to me almost miraculous, but on reflection I asked myself what proportion the rapidity of material motion of one degree bears to that of another? What relation does the motion of our planet through space bear to that of a bird flying? Where do the limits of human vision begin and end with regard to the motion of material bodies? Can we not conceive from our knowledge of the rapid motions of the heavenly bodies in space, and the undulations of light, that certain degrees of rapidity are utterly invisible to natural sight?

I need hardly mention the school-boy's peg-top, spinning "asleep," as a familiar example of invisible motion, and a door might possibly be opened and closed as rapidly as the top spins invisibly before our eyes. I do not say the rope scene was or was not a trick of the Davenport boys, but only that invisible motion is neither miraculous nor incredible.

I need not say more. I do not know what is possible or impossible, but I can easily conceive that the limitations of power in human vision, motion, sensation, &c., may exclude us from the possibility of being conscious of many kinds of physical phenomena which are supposed to be miraculous, while they may be perfectly natural within limits which transcend our normal powers of sensation.

H. DOHERTY, M.D.

To the Editor of the "Spiritual Magazine."

Manchester, November, 1862.

SIR,—Through your kindness, when I was in town last month, I was enabled to obtain that satisfaction concerning Spiritual manifestations which I had so long and anxiously looked forward to. I give you particulars of two *séances*, which, if you think them worthy of a place in your Magazine, may perhaps lead others to investigate for themselves.

Yours faithfully,

J. BROWN.

On Wednesday, October 22nd, I went to the house of Mrs. Marshall, whom I found a plain unassuming person, and one very unlikely to practise deception: she told me that from an early age she had been conscious of spirit influence, although it was only on her arriving at mature years that she became a medium.

Previous to leaving my hotel, I wrote on separate slips of paper the names of my deceased friends, and rolled each into a separate pellet, I also wrote the different questions to be answered, numbering them 1, 2, 3, and so on; these I put into a sealed envelope. I wrote another set of questions, and left them in my portmanteau, taking with me the corresponding numbers on a slip of paper, where afterwards I wrote the answers opposite each number.

The *séance* commenced by a table being brought in, at which Mrs. Marshall, her daughter-in-law, and I sat down, placing our hands thereon; in about five minutes, very faint raps were heard, gradually increasing in sound, until they became perfectly distinct. I was here informed by Mrs. Marshall that one rap meant no; two, doubtful; three, yes; five, a call for the alphabet; nine, an order to write. I now placed on the table the paper pellets and the sealed envelope containing part of my questions, when Mrs. Marshall asked if there

were any of my spirit-friends present, and was answered "Yes." I took up one of the pellets, and asked if that gave the name of the spirit present? Answer "No." The next, and succeeding ones, as taken up separately, were answered "Yes."

I asked if they could answer the questions in the sealed envelope on the table, and was answered "Yes." I had requested in the envelope that the questions would be answered simply "Yes," or "No," which was given accordingly. I then asked if they could answer the questions left in my portmanteau, and was answered "Yes;" and having written the answers opposite each number, I was called to take the alphabet, when I wrote down the following sentences:—

Sit often at your own table!

— will be your guardian spirit!

My dear Son, the Lord will give you all wisdom to understand Spiritualism! By this time a gentleman came in, and joined us at the table, in whose favour I resigned for the evening. When he commenced asking questions, the table rose from the ground, tilted, and oscillated, until it became absolutely turbulent. I still remained at the table during this gentleman's visits, but previous to my leaving, the table came towards me, and pressed gently against my breast, when I took the alphabet, and put down the letters signalled by the table. At first they were incomprehensible to me, thus: *thgindooq*, which will be seen is good night, written backwards. I then asked if my spirit-friends would meet me the following night, at the same time and place; and was answered "Yes."

I returned to my hotel anxious to compare questions and answers, which I found as follows:—

Questions left in Portmanteau.

1. Q. "Do the members of my family who are in spirit-life meet and know each other?" A. "Yes."

2. Q. "Are you happy in the spirit-world, and does it accord with our scripture teaching in this life?" A. "Yes."

3. Q. "Are you cognizant of our different acts and motions on earth?" A. "Yes."

4. Q. Did my mother and sister ever appear to me in spirit-form on earth?" A. "Yes."

The questions I had placed in a sealed envelope and numbered 5 to 9, were also appropriately answered, but I now regret that, from my want of experience, I should have requested that the answers would be given simply "Yes" or "No," because I was thereby unconsciously limiting the answers that otherwise might have been given.

Thursday Evening, 23rd October.

I was half an hour later in arriving at Mrs. Marshall's than on the previous evening; we had scarcely seated ourselves at the table when distinct raps were at once given which Mrs. Marshall accounted for by saying that the spirits had evidently been waiting my arrival. I then asked for the names of all my friends present, when those of the previous evening were again spelled out, with the addition of the spirit who was absent, being my brother. I then asked the following questions:—

Q. "My dear sister Elizabeth, why did you not speak to me last night?" A. "I gave place to others."

Q. "Have you anything to say to me?" A. "Yes. Do all things in faith."

Q. "Have you any message to any of my sisters?" A. "No."

Q. "Has my mother no message to any of them?" A. "Yes. Tell them to live in Christ."

Q. "Shall I soon meet my dear mother?" A. "Yes."

Q. "Shall I see you in figure or how?" A. "In a vision."

Q. "Wherein is the efficacy of prayer?" A. "You must pray in faith."

Having run over the alphabet and receiving no raps, I asked if she had anything more to say to me. A. "No."

I then asked if my father would answer me some questions. A. "Yes."

Q. "Can you direct me to a cure for the ailment for which I have consulted to-day?" A. "Yes."

Q. "Give it to me." A. "I will impress you."

Q. "Is any member of our family on earth a medium, and if so, give the name?" A. "Yes;" and the following was spelled out *yhtorod* which is Dorothy (my sister's name) spelled backward.

Several other questions were similarly answered.

It remains for me to make a few remarks regarding the manifestations which I have narrated.

I was a perfect stranger to Mrs. Marshall; she did not know my name, nor from whence I came. There was abundance of light in the room, from an argand lamp on the chimney-brace about six feet from where we sat, and I inspected the under part of the table.

From considerable experience in investigating the phenomena of Mesmerism and Clairvoyance, I have been brought to know that it is possible for the person mesmerised to read the minds of those brought in to rapport with them; and it was this knowledge that induced me to seal a part of the questions and to leave another part in my portmanteau, so that the possibility of all human agency in answering them might be laid aside.

The mode of giving the name of a member of my family as a medium is also remarkable, as when the question was asked, the individual name of any of my family never occurred to me; the spelling the name backward, seems as if it were done to prevent the slightest mental perception of what I was writing until the name flashed upon me at once.

When the gentleman who joined us was asking questions the table was oscillating very much like the motion of a light vessel on troubled waters. When I availed myself of the opportunity of testing the amount of power that was moving the table, I grasped the table firmly with both hands, and with all my strength endeavoured to prevent its moving, but it was as unavailing as the power of a child six years of age would have been against the power of a highly trained athlete.

The certainty of death is not more sure to my conviction, than that the power which moved that table was supernatural, and if I thus express myself so strongly, it is because I have full confidence in the organs of perception and sense which God has given me. The admonitions given by my parents were in strict accordance with my parental teachings in youth. While fully convinced that these manifestations proceed from no mortal agency, I trust that they are but the dawning of further revealings from the spirit-world.

To the Editor of the "Spiritual Magazine."

S—, October 5, 1862.

SIR,—J. D., the person referred to in the *Spiritual Magazine* for August, last page, in an article entitled "Ghost in Gloucestershire," has since then been employed by another part of the family then mentioned, to dig gravel in a pit in the same neighbourhood. He having to follow the vein, was obliged to work on his knees, and under a considerable mass of incumbent material; but while so doing his attention was arrested by sounds as of some one breathing. It being a lonely spot, he did not much regard the seeming interruption, but went on as before, regardless of any danger which might arise from the position he was occupying, when his attention was again arrested by an audible voice addressing him:—"Joe, take care!" He immediately left the place, desirous of recognizing the person speaking; whereupon, as he moved away, dragging his pickaxe after him, an immense mass of gravel fell, covering to a considerable depth the spot he had abandoned, and burying the head of the tool in the *debris*, the handle of which he still held. In a few days after this, and while the truth of the communication which had proved the means of his personal safety was still fresh in his consciousness, he was made the medium of other communications, and seemingly, if we may interpret them analogically, such as were intended to be made by the repeated attempts to reveal something on the part of his mistress' mother, to her daughters, on her several appearances, noted in the article before referred to.

J. P.